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Vol. II part IX

EPIGRAPHIA INDICA.

I.—JABALPUR COPPER-PLATE INSCRIPTION OF YASAHKARNADEVA.

[A. D. 1122.]

By Professor F. Kielhorn, Ph.D., C.I.E., Göttingen.

This inscription, of which I am unable to say where[1] or by whom it was discovered, was engraved on two plates. Both plates were deposited in the Nâgpur Museum, where a Devanâgarî transcript of the whole inscription was made which seems to exist still and which will be referred to below. Subsequently the second of the two plates was either lost or stolen. But the first plate is still in the Museum; and, since the inscription even in its fragmentary state is of some importance, being the only one of the Chedi king Yaśaḥkarṇadeva hitherto discovered, I edit it now from five rubbings and impressions which during the last two or three years have been kindly supplied to me by Dr. Burgess, Mr. Fleet, and Colonel J. A. Temple.[2]

The plate is inscribed on one side only, and measures about 1′ 6½″ broad by 1′ high. At the bottom it has a round hole, about ⅝″ in diameter, for a ring which has probably disappeared together with the missing plate. The writing has suffered a good deal from corrosion, and there are in consequence several *aksharas* which cannot be read with absolute certainty. But, fortunately, everything of historical importance is clear and distinct, and there is no doubt about the purport of any part of the inscription. The size of the letters is between ⅜″ and 7/16″. The characters are Nâgarî, and the language is Sanskrit. Excepting the introductory *oṁ oṁ namo Vrahmaṇe* and a few words at the end, the inscription is in verse. The total number of verses is 24, of which 16 occur also in the Kumbhî copper-plate inscription of Gosaladevî.[3] As regards orthography, the letter *b*

[1] I call the plate the Jabalpur plate, because it is so called by Sir A. Cunningham. The district of 'Jâvalipattana or Jâuli-patan' was apparently mentioned in the lost portion of the inscription. See the references in note 2, below.

[2] See Grant's *Gazetteer of the Central Provinces*, 2nd edition, Introduction, pp. li and lii; and Sir A. Cunningham's *Archæological Survey of India*, vol. IX, pp. 87 and 88. Several of the statements which have been made regarding this inscription, on the basis of the Nâgpur Museum transcript, are very incorrect. Thus, according to one account, the inscription is one of Karṇadeva, according to another it belongs to Gayakarṇa, and the transcript is said to read *Śrî-maheśa-Karṇa:* but there can be no doubt that the inscription belongs to Yaśaḥkarṇa and that, what the copyist had before him in the now lost plate, was *Śrîmad-Yaśaḥkarṇa.* Karṇadeva is said to have built a fort named Karṇa Meru from which flowed the river Karṇavatî; in reality Karṇa built a temple at Banâras, which the poet describes as Karṇa's Meru, and he founded the town of Karṇâvatî. The same Karṇa is said to have conquered Bhîmeśvara, king of Andhra, who is identified with Bhîma II, one of the eastern Châlukyas. What the inscription really says is, that Yaśaḥkarṇa defeated the king of Andhra, and that he subsequently presented the holy Bhîmeśvara (or Śiva) with many ornaments. [See page 7, note 48.—E. H.]

[3] Edited and translated in the *Journal Asiatic Society of Bengal*, vol. VIII, pp. 483—495; and re-edited by Dr. F. E. Hall, *ib.*, vol. XXXI, pp. 116—123. It will be seen that the present inscription, in verses 3, 5, 8, 12, 14, and 20, furnishes decidedly better readings than those given by Dr. Hall, and that in verse 21 it supplies certain words which have been either omitted or given quite wrongly in the published versions of the Kumbhî inscription.

is throughout denoted by the sign for *v*, and the dental sibilant is frequently employed instead of the palatal; besides, *ś* is used for *s* in the word *śârddhaṁ*, in line 21, and *j* for *y* in *trijâmâ*, in line 15.

The metrical portion of the inscription, after mentioning, like the Kumbhî and other Chedi inscriptions, a number of divine and semi-divine beings, gives the usual genealogy of the Kalachuri (or Chedi) kings of Tripurî, from Yuvarâjadeva down to the reigning king Yaśaḥkarṇadeva (Yuvarâjadeva; Kokalla; Gâṅgeyadeva, also called Vikramâditya; Karṇadeva, who married the Hûṇa princess Âvalladevî; and Yaśaḥkarṇadeva). And, in addition to the well-known facts that Gâṅgeyadeva with his hundred wives obtained final salvation at Prayâga, and that Karṇadeva founded the town of Karṇâvatî, it only records (in verse 13) that Karṇa also built a magnificent temple at Kâśi or Benares, where evidently verse 13 was composed; and (in verse 23) that Yaśaḥkarṇa defeated the ruler of Andhra, in the vicinity of the river Godâvarî.

Of the prose portion of the inscription only a few words remain. But from these words—'and this...*Paramabhaṭṭâraka*, *Mahârâjâdhirâja*, and *Parameśvara*, who [meditates on] the feet of the illustrious Vâmadeva,'[4]—it is clear that the inscription must have recorded a grant made by, or during the reign of, the king who in the metrical portion is mentioned last, *i.e.*, Yaśaḥkarṇadeva. And it is fortunate that the Nâgpur Museum transcript, inaccurate as it is in other respects, enables us to ascertain the time when this grant was made, in my opinion, with certainty. We know that Yaśaḥkarṇa was succeeded by his son Gayakarṇadeva, and we possess an inscription of this Gayakarṇa[5] which must have been put up towards the end of his reign and which bears a date corresponding to the 17th June, A. D. 1151. Yaśaḥkarṇa would therefore have ceased to reign some time before, and probably at such a distance from, A. D. 1151, as would suit the relation to each other of father and son. Now according to the Nâgpur Museum transcript of the present inscription[6] the grant recorded in it was made 'at the time of the Makara-saṁkrânti, on Monday, the 10th of the waning moon of Mâgha.' And during the sixty years preceding A. D. 1151, the only year which fulfils these conditions is A. D. 1122. For in that year[7] the 10th of the dark half of Mâgha fell by the *pûrṇimânta* scheme on Monday, the 25th December, when the 10th *tithi* of the dark half ended 8 *h.* 39 *m.* after mean sunrise; and in the same year the Makara-saṁkrânti took place 15 minutes before mean sunrise of, or for religious purposes on, the same Monday. And I have no doubt that Monday, the 25th December A.D. 1122, corresponding, with my epoch of the Chedi era, to Mâghabadi 10 of Chedi-saṁvat 874, is the true date of the grant, and that this is a reliable date for Yaśaḥkarṇadeva, whose reign probably ended shortly afterwards.

[4] Compare *Indian Antiquary*, vol. XVII, p. 225.

[5] See *ib.*, vol. XVIII, p. 210.

[6] See Sir A. Cunningham's *Archæological Survey of India*, vol. IX, p. 88.

[7] See *Indian Antiquary*, vol. XVII, p. 218. After I had made the necessary calculations regarding the above date for my paper on the epoch of the Chedi era and found the above result, I learnt from Mr. Fleet that, according to Mr. Sh. B. Dîkshit's calculations, in the century Śaka-saṁvat 1000 to 1100 (A. D. 1078—1178) the only year in which the Makara-saṁkrânti occurred on a Monday, which was the 10th lunar or solar day of the month Mâgha, was Śaka-saṁvat 1044 expired (A. D. 1122—23).

TEXT.[8]

L. 1. ओं[9] [॥×] ओं नमो ब्र(ब्र)ह्मणे ॥

जयति जलजनाभस्तस्य नाभीसरोजं जयति जयति तस्माज्जातवानब्ज(ब्ज)सूतिः ॥(।)

अथ जयति स तस्यापत्यमत्रिस्तदक्षस्तदनु जयति जन्म प्राप्तवा-

2. नत्रिवन्धुः[10]॥[11]—[1].

अथ वो(बो)धनमादिराजपुत्रं गृहजामातरमब्जवान्धवस्य[12] ।

तनयं जनयांव(ब)भूव राजा गगनाभोगतडागराजहंसः ॥[13]—[2].

पुत्रं पुरूरवसमौरसमाप सू-

3. नुर्देवस्य सप्तजलराशि(शि)रसायनस्य ।

आसीदनन्यसमभाग्यशतोपभोग्या यस्योर्व्वसी(शी) च सुकलत्रमिहोर्व्वरा च ॥[14]—[3].

अ[त्रा]न्वये किल शताधिकसप्तिमेधयूपोपरुद्धयमुनो-

4. क्तविविक्तकीर्त्तिः ॥(।)

सप्ताब्धि(ब्धि)रत्नरस(श)नाभरणाभिरामविस्वं(श्वं)भ[रा]सु(शु)भरतो भरतो व(ब)भूव ॥ —[4].

हैलाग्रहीतपुनरुक्तसमस्तस(श)स्त्रो गोत्रे जयत्यधिकमस्य स कार्त्तवीर्यः ॥(।)

अ-

5. त्रैव हैहयनृपान्वयपूर्व्वपुंसि राजेति नाम स(श)शलक्ष्मणि चक्षमे यः ॥ —[5].

स हिमाचल इव कलचुरिवंस(श)मसूत क्षमाभृतां भर्त्ता [।×]

मुक्तामणिभिरिवामलवृत्तैः पूतं महीप-

6. तिभिः ॥[15]—[6].

तत्रान्वये नयवतां प्रवरो नरेन्द्रः पौरन्दरीमिव पुरीं त्रिपुरीं पुनानः ॥(।)

आसीन्मदान्धनृपगन्धगजाधि[राज]निर्माथकेसरियुवा युवराजदेवः ॥[16]—[7].

सिंहासने नृप-

7. तिसिंहमसुथ सूनुमारूरुपन्नवनिभर्त्तुरमात्यमुख्याः ॥(।)

कोकल्लमर्ण्णवचतुष्टयवीचिसंघसंघट्टरुद्धचतुरङ्गचमूप्रचारं ॥ —[8].

इन्दुप्रभां निंदति हारगुच्छं जुगुप्सते

8. चंदनमाक्षिपन्ती [।]

यत्र प्रभौ दूरतरं प्रयाते वियोगिनीव प्रतिभाति कीर्त्तिः ॥[17]—[9].

मरकतमणिपट्टप्रौढवक्षाः स्मिताक्षो[18] नगरपरिघदैर्घी(र्घ्यं) लंघय[न्दो]र्द्वयेन ।

[शिर]सि

9. कुलिस(श)पातो वैरिणां वीरलक्ष्मीपतिरभवदपत्यं यस्य गाङ्गेयदेवः ॥[19]—[10].

सवीरसिंहासनमौलिरं[त्नं] स विक्रमादित्य इति प्रसिद्धः ।

य[स्माद]कस्मादप[वर्गं ?]-

[8] From impressions supplied to me by the Editor and by Mr. Fleet.

[9] Expressed by a symbol.

[10] Read °नत्रिवन्धुः.

[11] Metre, Mâlinî.

[12] Read °मब्जबान्धवस्य.

[13] Metre, Aupachchhandasika.

[14] Metre of verses 3—5, Vasantatilakâ.

[15] Metre, Âryâ.

[16] Metre of verses 7 and 8, Vasantatilakâ. As the noun *nirmâtha* does not seem to occur anywhere else, I suspect it to have been put wrongly for *nirmâthi* (*nirmâthin*).

[17] Metre, Upajâti.

[18] This word is quite clear in the rubbings.

[19] Metre, Mâlinî.

L. 10. मिच्छन्नकु[च्छ]ल[:][कुं खजि?]तां व(ब)भार ।(॥)[20]—[11].
प्राप्ते प्रयागवटमूलनिवेस(श)व(ब)न्धौ सार्द्धं शतेन गृहिणीभिरसुत्र मुक्तिं ।
पुत्रोऽस्य खड्गदलि[तारि]करीन्द्रकुम्भमुक्ताफलैः

11. स्म[21]ककुभोर्च्चति कर्ण्णदेवः ॥[22]—[12].
कनकसि(शि)खरवेल्लद्वैजयन्तीसमीरग्लपितग[ग]नखेलत्खेचरीचक्रखे[द]: ॥(।)
किमपरमिह कास्यां(श्यां) य[स्य] दुग्धाब्धि(ब्धि)वीचीवल[यव(ब)?]-

12. हल[कीर्त्तेः] कीर्त्तनं कर्ण्णमेरुः ॥[23]—[13].
अग्रं धाम स्रे(श्रे)यसो वेदविद्यावल्लीकंदः स्वःस्रवन्त्याः किरीटं [।×]
व्र(ब्र)ह्मस्तंभो येन कर्ण्णावतीति प्रत्य[ष्ठापि] क्ष्मातलव्र(ब्र)ह्मलो[कः]

13. ॥[24]—[14].
अजनि कलचुरीणां स्वामिना तेन हृणान्वयजलनिधिलक्ष्मां श्रीमदावल्लदेव्यां ॥(।)
शशभृदुदयस(श)ङ्काक्षुब्ध(ब्ध)दुग्धाब्धि(ब्धि)वेलासहचरितयस(श):श्रीः श्रीयस(श):कर्ण्ण-

14. देवः ॥[25]—[15].
[चंद्रार्क्कदीप]वति पर्व्वतराजपूर्ण्णकुम्भावभासिनि महा[ब्धि(ब्धि)]चतुष्कमध्ये[।×]
चक्रे पुरोहितपुर[स्कृ]तिपूत[कर्म्मा] धर्म्मात्मनोऽस्य हि पितेव महाभिषेकं ॥[26]—[16].
न

15. खलु स[मदगो]ष्ठीपक्षपातस्य पात्रं ।[27]न खलु कलुषचर्याकज्जलो[ल्लावकश्च?] ॥(।)
कलयति कलिनामन्युद्गमं यस्त्रिजा(या)मातमसि जयति जम्बू(म्बू)द्वीपरत्नप्रदीपः ॥[28]—[17].
चिन्ता-

16. मणि[क्षण?]सु(शु)क्तियु[ग्म]क्रोडे स्यादयदि कामधेनुदुग्धं [।×]-
दृस्ये(श्ये)त दृशोस्तस्य दातुः सादृस्यं(श्यं) [ध]वलारुणेक्षणस्य । (॥)[29]—[18].
यः ककुप्कुञ्जरालानस्तंभसव्र(ब्र)ह्मचारिणः ।

17. [आसा(शा)न्ते]षु जयस्तम्भानुदस्तंभयदुच्चकैः ॥[30]—[19].
यो व्र(ब्र)ह्मणां पाणिषु पंचषाणि दाता[31]निधत्ते पयसः पृषन्ति [।×]
तैरेव तृष्णामवधूय ते च रत्नाकरेपि प्रथयन्त्यव[ज्ञां ॥][32]—[20].

18. महीभर्त्ता महादानैस्तैस्तुलापुरुषादिभिः [।]
गरिम्णा [मे]रुरत्यर्थं कृतार्थयति योर्थिनः । (॥)[33]—[21].
स्वर्गराजगजदन्तरुचीनि क्षीरनीरनिधिसं(शं)खसु(शु)चीनि ।
सा(शा)ङ्गि-

19. [वेष?]फणिकंचुकभांसि स्फीततां दधति यस्य यसां(शां)सि ॥[34]—[22].
अन्धाधीस(श)मरम्भदोर्व्विलसितं स्वच्छन्दमुच्छिन्दता
येनाभ्यर्च्चत भूरिभिः स भगवान्भीमेस्व(श्व)रो

[20] Metre, Upajâti.
[21] This word is quite clear in the rubbings.
[22] Metre, Vasantatilakâ.
[23] Metre, Mâlinî.
[24] Metre, Śâlinî.
[25] Metre, Mâlinî.
[26] Metre, Vasantatilakâ.
[27] This sign of punctuation is superfluous.
[28] Metre, Mâlinî.
[29] Metre, Bhadravirâj. The third Pâda wants one short syllable, between *dṛiśos* and *tasya*. I would suggest reading *tadâsya*.
[30] Metre, Śloka (Anushṭubh).
[31] This is quite clear in the rubbings.
[32] Metre, Indravajrâ.
[33] Metre, Śloka (Anushṭubh).
[34] Metre, Svâgatâ.

L. 20. [भूष]णैः ॥(।)

यस्या[व]र्ण[यदात्त?]नृत्यलहरीद्रुवल्लिगोदावरी

[वीर्याण्यु?]न्मदहंसनादमधुरैः स्रोतःस्वरैः सप्तभिः ।(॥)[35]—[23].

कुर्व्वन्महीं व्रा(ब्रा)ह्मणसा-

21. दरिचत्वनिव(ब)र्हणः [।×]

शा(सा)र्ङ्ग परसु(शु)रामेण यः स्वर्द्धामधिरोहति ॥[36]—[24].

स च परमभट्टारकमहाराजाधिराजपरमेस्व(श्व)रश्रीवामदेवपा-

. . . . . .

TRANSLATION.

Om!

Om! Adoration to Brahman!

(*Verse* 1.) Glorious is (*the god*) whose navel is a lotus, glorious is the lotus which is his navel, (*and*) glorious is (*the god*) born from that lotus! Glorious also is his offspring Atri, and glorious is the friend of the ocean who took his birth from Atri's eye![37]

(2.) Now the king[38] who is the swan in the lake of the expanse of heaven begat as his offspring Bodhana, the son of (*that*) primeval king (*and*) son-in-law in the house of the friend of lotuses.

(3.) This son of the god[39] who is the elixir produced from the seven seas obtained, as the son of his own body, Purûravas, who had both Urvaśî and the earth here for his faithful wives, to be enjoyed by him with their hundreds of unrivalled blessings.

(4.) In this family forsooth was born Bharata, whose pure fame is proclaimed by the Yamunâ, hemmed in by more than hundred posts of horse-sacrifices (*offered by him*),—Bharata, who delighted in the welfare of the earth, made lovely, as by a pearl-ornament, by the girdle of the seven seas.

(5.) Highly glorious is in his family that Kârtavîrya who, though he had no need of them, wielded with ease every weapon, (*and*) who allowed the title of king[40] only to the Moon, the ancestor of the family of these Haihaya princes.

(6.) Resembling the Himâlaya, the lord of mountains, that lord of princes begat the Kalachuri race which is purified by rulers of spotless conduct, as with pure round pearls.

(7.) In this family was a prince, foremost of the prudent, who purified the town of Tripurî so that it was like Indra's city,—Yuvarâjadeva, who destroyed the lords of princes blinded by passion, as a young lion does powerful infuriated elephants.

(8.) The chief ministers of that ruler of the earth placed on the throne his son Kokalla, a lion-like prince, the progress of whose armies, comprising elephants, chariots, horsemen and soldiers on foot,[41] was checked (*only*) by their encountering the masses of waves of the four oceans.

[35] Metre, Śârdûlavikrîḍita.

[36] Metre, Śloka (Anushṭubh).

[37] This first verse glorifies the god Vishṇu, his navel, the god Brahman, Atri, and the Moon. Further on we are told that the Moon's son Bodhana (or Budha, *i.e.*, Mercury) married (Iḷâ or Iḍâ) a daughter of the Sun (or Mitra-Varuṇa), and that their son was Purûravas. 'The friend of the ocean' is the moon; 'the friend of lotuses,' the sun.

[38] *i.e.*, the moon.

[39] *i.e.*, again the moon, under the name of Soma confounded with the Soma plant.

[40] For the same idea, compare *ante*, vol. I, p. 313, verse 16. Dr. F. E. Hall's reading *chakrame* in the Kumbhî copper-plate (instead of *chakshame*) yields no sense.

[41] The original has only the word *chaturaṅga*.

(*V.* 9.) That lord having gone far away, his fame shows like a forsaken woman; deriding white sandal, it reproves the lustre of the moon, and is a reproach to a string of pearls.

(10.) His son was Gâṅgeyadeva, a thunderbolt falling on the heads of enemies (*and*) the lord of the fortune of heroes, with a chest broad like an emerald tablet, (*and*) with smiling eyes, (*and*) with his two arms surpassing the length of a city bar.

(11.) The crest-jewel of crowned heads, he has become famous under the name of Vikramâditya; for, striving after final beatitude (*and*) free from wicked deceit, he ruled the earth which he had himself conquered all of a sudden.

(12.) When, fond of residing at the foot of the holy fig tree of Prayâga, he had found salvation there together with his hundred wives, his son Karṇadeva honoured the quarters with the pearls from the frontal globes of the majestic elephants of his enemies, cleft by his sword.

(13.) Of him whose great fame is like the circle of waves of the milky ocean, need we say more than that here, at Kâśi, there is a temple (*erected by him*), Karṇa's *Meru*,[42] (*so lofty*) that the wind of the flags which wave from its golden spires lessens the fatigue of the damsels of heaven, when playing in the sky?

(14.) He set up the pillar of piety, called Karṇâvatî, the foremost abode of bliss, the root of the creeping plant—knowledge of the Vedas, the diadem of the stream of heaven, the world of Brahman on the surface of the earth.

(15.) That lord of the Kalachuris begat on the illustrious Âvalladevî, (*another*) goddess of fortune produced from the ocean of the Hûṇa family, the illustrious Yaśaḥkarṇadeva, the glory of whose fame is co-extensive with the billows of the milky ocean which rose (*when he arose*), mistaking him to be the rising moon.

(16.) Of this law-abiding (*son*) the father, whose acts were purified by the respect which he paid to the family priests, performed himself the great inauguration ceremony in the midst of the four great oceans, made resplendent, as by a full jar, by the king of mountains, and illumined by the moon and the sun.[43]

(17.) Glorious is that jewel-lamp[44] of Jambûdvîpa which sends forth its rays in the darkness of night of the Kali age, never filled with partiality for the assemblies of the arrogant, and never displaying the lampblack—base conduct.

(18.) If the milk of the cow of plenty were (*put*) within the two black shells of the gem which grants every desire, then there would be seen a likeness with the eyes of that bountiful (*king*) whose eyes are both white and red.[45]

(19.) He erected high pillars of victory near the confines of the regions, as companions of the posts to which the elephants of the quarters are fastened.

(20.) This bountiful (*lord*) puts five or six drops of water into the hands of the

[42] *Meru* denotes a particular kind of temple (hexagonal, with twelve stories, variegated windows, and four entrances; *Bṛihatsaṁhitâ*, lvi, 20), and the word is chosen here because it is also the name of the well-known fabulous mountain of enormous height, the summit of which is the residence of Brahman. A similar temple is said to have been built by Gâṅgeyadeva; see v. 9 of the next inscription.

[43] At an ordinary *abhisheka* water from all the oceans, golden jars, etc., should be used. To show the magnificence of Yaśaḥkarṇa's *abhisheka*, the poet says that the ceremony here was performed in the midst of the four oceans, and that the Himâlaya took the place of the ordinary golden jars, etc.; and he implies that Y. was inaugurated in the sovereignty of the whole earth, bounded by the oceans.

[44] *i.e.*, a lamp in which jewels give out light. Jambûdvîpa is the central division of the world, including India.

[45] The general meaning of this verse is that the king possesses the properties of both the fabulous cow of plenty and the gem which grants every desire.

Brâhmans[46]; and they with these already quench their thirst, and afterwards show their contempt even for the ocean.[47]

(*V.* 21.) In weight (*like the mountain*) Meru, this ruler of the earth exceedingly gratifies suppliants by bestowing on them (*gold*) equal to his own weight and by other great gifts.

(22.) Bright like the tusks of the elephant of the king of heaven, pure like the shells of the ocean of milk, (*and*) lustrous like the snake's skin in which Vishṇu is clad, his fame has become superabundant.

(23.) Extirpating with ease the ruler of Andhra (*even though*) the play of (*that king's*) arms disclosed no flaw, he reverenced the holy Bhîmeśvara[48] with many ornaments. The Godâvarî, with her waves, trees and creeping plants dancing, has sung his deeds of valour with the seven notes of her stream, sweet like the cries of the intoxicated flamingo.

(24.) Crushing the power of his enemies and making over the earth to the Brâhmans, he engages in a course of rivalry with Paraśurâma.

And this . . . the *Paramabhaṭṭâraka, Mahârâjâdhirâja*, and *Parameśvara*, who [meditates on] the feet of the illustrious Vâmadeva . . . . . .

II.—BHERA-GHAT STONE INSCRIPTION OF THE QUEEN ALHANADEVI.

THE [CHEDI] YEAR 907.

BY PROFESSOR F. KIELHORN, PH.D., C.I.E., GÖTTINGEN.

The stone which bears this inscription was procured by Dr. F. E. Hall, in 1857, at Bhera-Ghâṭ on the Narmadâ, in the Jabalpur district of the Central Provinces, and subsequently presented by him to the American Oriental Society in whose Cabinet, at New Haven, it is now deposited. It is a plain block of greenstone, of a soft texture and easily cut, 2′ 9½″ broad by 1′ 10½″ high.[1] The inscription was first edited, with an English translation and notes, by Dr. Hall in the *Journal Am. Or. Soc.*, vol. VI, pp. 499-532; and Dr. Hall's text was afterwards reprinted in Roman characters, with a photozincograph of the inscription, in Dr. Burgess' *Memoranda, Archæol. Survey of Western India*, No. 10, pp. 107-9; and his translation in Sir A. Cunningham's *Archæol. Survey of India*, vol. IX, pp. 91-94. I now re-edit the inscription from two excellent impressions and a rubbing kindly prepared for me, at Professor Lanman's request, by Mr. Herbert C. Tohwan, of Yale University, New Haven.[2]

The inscription contains 29 lines of writing which cover a space of about 2′ 7½″ broad by 1′ 9″ high. With the exception of two *aksharas* each at the end of lines 11 and 12, which are almost entirely broken away, and about half a dozen other damaged *aksharas*,

[46] *viz.*, at the time when he is making donations to them.

[47] The word translated by 'ocean' means originally 'a mine of precious stones.'

[48] *i.e.*, the god Śiva. [I take this to refer to the Bhîmeśvara temple at Drâkshârâma in the Godâvarî district.—E. H.]

[1] See the *Journal Am. Or. Soc.*, vol. VI, pp. 499 and 534; and C. Grant's *Gazetteer of the Central Provinces*, 2nd ed., p. 73.

[2] It is hardly necessary to say that Dr. Hall's text and translation were prepared with his usual care and scholarship. Nevertheless, a few slight errors of his were pointed out already by the Committee of Publication of the American Oriental Society while his paper was passing through the press; and I have had occasion to differ still further from Dr. Hall, as regards both the text and the translati

the writing is well preserved and may be read with certainty throughout. The size of the letters is between $\frac{9}{16}$ and $\frac{11}{16}''$. The characters are Nâgarî, carefully drawn and engraved; and they include the sign of the *jihvâmûlîya* in *mahîpâlaḥ=Karṇṇaḥ*, in line 9, and that of the *upadhmânîya* in *Hûṇaḥ=praharshaṁ*, in line 10. The language is Sanskṛit, and excepting the introductory *oṁ oṁ namaḥ Śivâya* and the date at the end, the inscription is in verse.[3] The language is not quite free from mistakes.[4] For, in line 10, we find the perfect form *chakape*, instead of *chakampe* (which would not have suited the metre), and, in line 25, the imperative *vyadhattâm*, possibly an error of the writer or engraver, instead of *vidhattâm* which would suit the metre equally well. Besides we have, in line 9, the wrong abstract noun *chaṇḍimatâ*, and, in line 2, the adjective *valgu*, used in the sense of the participle *valgat*. And the rules of *saṁdhi* have not been observed in *kim=vâ*, line 2, and in *yushmân=śarîraiḥ*, line 3. As regards orthography, the consonant *b* is seven times denoted by its own proper sign, but just as often by the sign for *v*. Thus, in lines 7 and 10 we read *bibhrat*, but in line 6 *vibhrat*; in line 16 *buddher*, but in line 1 *vuddhim*, &c. The sibilants are generally employed each in its proper place; but in line 14 we have *śaṭâla*, instead of *saṭâla* as the word is correctly written in line 27. Instead of the sign of *anusvâra* the dental *n* has been wrongly employed in the word *sinha* (in the proper names *Vairisinka*, *Vijayasinha*, &c., in lines 16, 17, 21-23, and 29), in *vanśa*, line 20, and in *sudhânśuḥ*, line 18 (properly written *sudhâṁśu* in line 4); and even at the end of a word before an initial sibilant, in *śansatsu*, line 5, and *etân=sûriḥ*, line 28. And, generally, it may be noted that out of about 60 cases where the use of the *anusvâra* would have been optional, at the end of a word before a following initial consonant, and where it would now be usually employed throughout, it has been actually employed only about 25 times, while in the rest of the cases the nasal of the class to which the following consonant belongs has been used instead; and that the sign of *anusvâra* never occurs, instead of the sign for *m*, at the end of a verse or half-verse.

The inscription was composed by Śaśidhara, a younger son of Dharaṇîdhara[5] and grandson of Maheśvara, of the Mauna *gotra*; written on the stone by his elder brother Pṛithvîdhara; and engraved by Mahîdhara, a son of the artizan Bâlasiṁha (verses 32-35 and 37). And its object is, to record that the queen Alhaṇadevî, the wife (or rather, widow) of the king Gayakarṇadeva, and mother of the reigning king Narasiṁhadeva and his younger brother Jayasiṁhadeva, founded a Śiva temple, with a *maṭha* or cloister, a hall of study, and gardens attached to it; that, probably for the maintenance of these buildings and their occupants, she assigned the income from the two villages of Nâmaüṇḍî, in the Jâulî *pattalâ*, and of Makarapâṭaka, on the right bank of the Narmadâ in the land adjoining the hills; and that the management of the whole establishment, thus founded by the queen, was entrusted in the first instance to a Pâśupata ascetic, named Rudrarâśi, of Lâṭa lineage (vv. 27-31). The inscription also records (in verse 36) that all the buildings, etc., aforesaid, at one of which the inscription may be supposed to have been put up, were designed or executed by the architect Pîthe.

[3] The second half of verse 20 grossly offends against a well-known metrical rule.

[4] Similar mistakes are found in other Chedi inscriptions of the same period.

[5] Dharaṇîdhara, Pṛithvîdhara and Mahîdhara are mentioned also in the Tewar stone inscription of Gayâkarṇadeva, of the Chedi year 902. Compare *Indian Antiquary*, vol. XVIII, p. 210, note 2.

By way of introduction the inscription, after the words "oṁ oṁ, adoration to Śiva!", and six verses invoking the blessings of Śiva, Gaṇeśa, and Sarasvatî, furnishes the following meagre account of the royal family into which Alhaṇadevî had married, and of her own descent:—

From a prince of the lunar family, named Arjuna (or Sahasrârjuna, v. 7), was descended the king Kokalladeva (v. 8). From him sprang Gâṅgeyadeva (vv. 9-10); and his son was king Karṇa who is represented as having held in check the Pâṇḍyas, Muralas, Kuṅgas, Vaṅgas, Kaliṅgas, Kîras, and Hûṇas (vv. 11-13). Karṇa's son was Yaśaḥkarṇa, said to have become famous by devastating Champâraṇya (v. 14); and his son again was Gayakarṇa (vv. 15-16). Gayakarṇa married Alhaṇadevî, a daughter of the king Vijayasiṁha (a son of Vairisiṁha who was a son of the prince Haṁsapâla, a descendant of the son of Gobhila or Gobhilaputra,) and his wife Śyâmaladevî, a daughter of the king Udayâditya of Mâlava (vv. 17-23). And Alhaṇadevî bore to Gayakarṇa two sons, Narasiṁhadeva, who in the inscription is represented as the reigning king, and his younger brother Jayasiṁhadeva (vv. 24-26). Nearly all this is stated also in the Karanbel stone inscription of Jayasiṁhadeva, and I may therefore, for the present, refer the reader to my remarks on that inscription, in the *Indian Antiquary*, vol. XVIII, p. 215.

Our inscription is dated, at the end of the last line, in the year 907, on Sunday, the 11th of the bright half of Mârgaśîrsha,—a date which must of course be referred to the Kalachuri or Chedi era. When writing on the epoch of that era, in the *Indian Antiquary*, vol. XVII, p. 216, I felt inclined to accept Mr. Fleet's suggestion, based on an examination of the photozincograph of this inscription in No. 10 of the *Archæol. Survey of Western India* which alone was then available, that the figures for the day of this date were intended to be 10 (and not 11). But now my excellent impressions have shown me that the figures after all are 11, and that they are quite distinct and cannot be read in any other way. And accordingly the probabilities regarding the corresponding European date are as follows. With my epoch of the Kalachuri era, as to the general correctness of which there can now be hardly any doubt, and according to the way in which the other Kalachuri dates yield satisfactory results, our date should fall in A.D. 1155. But in A.D. 1155 the 11th *tithi* of the bright half of Mârgaśîrsha *commenced* 2 *h.* 12 *m.* after mean sunrise of Sunday, the 6th November, and ended 0 *h.* 43 *m.* after mean sunrise of Monday, the 7th November, apparently causing sudi 11 to correspond, civilly, to the Monday. In the following year, A.D. 1156, on the other hand, the same 11th *tithi* of the bright half of Mârgaśîrsha *ended* 1 *h.* 46 *m.* after mean sunrise of Sunday, the 25th November, and consequently, in that year, sudi 11 was, civilly, really a Sunday. Now, that the day intended by the original date is either Sunday, the 6th November A.D. 1155, or Sunday, the 25th November A.D. 1156, appears to me certain; but I am not at present prepared to say confidently which of these two Sundays is the true date. Supposing all the other Kalachuri dates to cite current years, the present date might be taken to quote, exceptionally, an expired year, and in that case its equivalent would be Sunday, the 25th November A.D. 1156. But a more careful examination of the practice of other eras has shown that it is rather the *current* years which are quoted exceptionally. And assuming that, what is true of other eras, must hold good also of the Kalachuri era, one would rather be inclined to look upon Sunday, the 6th November A.D. 1155, as the proper equivalent of the date, and to assume that the *tithi*, in this instance,

was joined with the weekday on which it commenced, and which was almost entirely filled by it.

The two villages Nâmaüṇḍî and Makarapâṭaka, mentioned in the inscription, I am unable to identify. The Jâulî *pattalâ*, which apparently was mentioned also in the lost portion of Yaśaḥkarṇa's copper-plate,[6] must have been the country around Jabalpur.

TEXT.[7]

L. 1. ओं[8][॥×] ओं नमः शिवाय ॥

कल्याणितामविकलां भवतां तनोतु भाले कलानिधिकला शशिशेखरस्य ॥(।)

एकैव या प्रमथसार्थगतां द्वितीयाव(वु)द्विम्रदोषविरहेपि करोति नित्यम् ॥[9]—[1].

2. किं मालाः कुमुदस्य किं शशिकलाः किन्वर्म्मग्रकर्म्मांकुराः[10]

किम्वा[11]कञ्चुकिकञ्चुकाः किमथवा भूत्युद्गमा भान्त्यमी ।

इत्यन्नाकिवितर्क्किताः शिवशिरःसञ्चारिनाकापगा-

रिङ्गद्वल्गुतरङ्गभङ्गिततयः पुण्यप्र-

3. पाः पान्तु वः ॥[12]—[2].

भूतं सद्विभु यद्विभाति भुवनं यद्विभ्रमाद्यज्जग-

न्नेत्रानन्दकरं धराश्रयरसाद्यन्यत्वहेतुश्च यत् ।

यद्गन्धोद्गुरधाम यच्च यजते शीतं यदेकान्ततः

सस्पर्शं यदरूपमेभिरवताद्युष्मान्श(ञ्श)रीरैः

4. शिवः ॥ —[3].

शक्तिहेतिपरप्रीतिहेतुश्चन्द्रकचर्च्चितः ।

ताण्डवाडंव(ब)रः कुर्यान्नीलकण्ठः प्रियाणि वः ॥[13]—[4].

विधौधसन्तमससंहरणाय शक्तं मुक्तं कलंककलया शकलं सुधांशोः ।

कुन्दावदाततरदन्तमिषाद्दधा-

5. नः श्रेयः परन्दिशतु वः सदयं द्विपास्यः ॥[14]—[5].

रूपैरनेकैर्व्यवहारजातमातन्वती पातु सरस्वती वः ।

यल्लेशलालित्यलवादपि स्यात्सन्मत्सु[15]पुंसाङ्गरिमा गरीयान् [॥×][16] —[6].

गोत्रे रात्रिकरस्य भूपति-

6. रभूद्दि(द्वि)भ्रत्सहस्रं करा-

न्प्रत्येकन्त्रिजगन्मनोविनयने रात्रिन्दिवं जागृविः ।

तेजोभिर्ज्जगतीभृताम्परिभवी नाम्नार्ज्जुनः संस्मृते-

र्यस्याद्याप्यधिगम्यते वसु गतव्रीतं च चौरैश्चिरम् ॥[17]—[7].

तस्या-

7. न्वये समभवत्प्रथितः पृथिव्या नाथः कथाद्भुततमापि वृथा न यस्य ।

कोकल्लदेव इति बिभ्रदु[दार]रूपन्नाम त्रिलोकसुखसंजननैकधाम ॥[18]—[8].

निर्ज्जित्योर्ज्जितगर्व्वपर्व्वतभृतः प्रत्यर्थिपृथ्वी-

[6] See Sir A. Cunningham's *Archæol. Survey of India*, vol. IX, p. 88.

[7] From the impressions.

[8] Expressed by a symbol.

[9] Metre, Vasantatilakâ.

[10] The sign of *anusvâra* in the last word is very faint, but it is there.

[11] Read किं वा.

[12] Metre of verses 2 and 3, Śârdûlavikrîḍita.

[13] Metre, Śloka (Anushṭubh).

[14] Metre, Vasantatilakâ.

[15] Read सार्वसत्सु.

[16] Metre, Indravajrâ.

[17] Metre, Śârdûlavikrîḍita.

[18] Metre, Vasantatilakâ.

L. 8. भुजः

प्राप्तानन्तयशा बभूव नृपतिर्गाङ्गेयदेवस्ततः ।

पृथ्वी येन विधाय मेरुमतुलं कल्पद्रुमेण[ति]र्थनां

स्वर्गादूर्द्ध्वमधःस्थितापि विबुधाधारे [स?]मापादिता ॥[19]—[9].

पुण्यामृतेन संसिक्ता शुद्धसत्त्वप्रवर्द्धि-

9. [त]ा ।

यत्कीर्त्तिव्रततिः सर्व्वं व्याप व्र(ब्र)ह्माण्डमण्डपम(म्) ॥[20]—[10].

तेनाजनि महीपालङ्कर्णः स्वर्णेन कुर्व्वता ।

पूर्णतृष्णार्णवानर्थिसार्थानर्थितकीर्त्तिना ॥ —[11].

पाण्ड्यखण्डिमताम्भुमोच मुरलस्तत्याज गर्व्व[ग्र]हं[21]

10. [कु]ङ्गः[22] सङ्गतिमाजगाम चकपे[23]वङ्गः कलिङ्गैः सह ।

कीरः कीरवदास पञ्जरगृहे हूणश्च्प्रहर्षं जहौ

यस्मिन्नाजनि शौर्यविभ्रमभरं बिभ्रत्यपूर्व्वप्रभे ॥[24]—[12].

अस्मङ्गर्त्तृपराभवेन सकला-

11. भुंक्ते [भुवं] यामसौ

तामेतान्तनवामहै तनुतराकारामितीव स्त्रियः ।

यत्प्रत्यर्थिमहीभुजान्वयनजैर्व्वाष्पैः पयोधीन्वाधुः

स्फारानूत्तमहोर्म्मिभिः पुनरमी तं वर्द्ध[याञ्च]-[25]

12. क्रिरे ॥ —[13].

चम्पारण्यविदारणोद्धतयशःशुभ्रांशुना भासय-

न्नाशाचक्रमवक्रभावहृदयः क्ष्मापालचूडामणिः ।

तस्माज्जन्म समाससाद विशदं श्रीमान्यशःकर्ण इ-

त्यौदार्याद्ध[निकी]-[26]

13. चकार विबुधान्यः प्रेक्ष्य सर्व्वानपि ॥ —[14].

तस्मादशेषगुणरत्ननिधेरगाधाद्भूवल्लभः समभवद्भयकर्णदेवः ।

यस्य प्रतापतपनोप्यरिसुन्दरीणां शोकार्णवोदयनिदानपदं प्रपेदे ॥[27]—[15].

14. द्युतिजितहरितालः श्रीलताकल्पशालः पृथुतरगुणमालः शत्रुवर्गैककालः ।

विमलितरणभालः कान्तकीर्त्त्या श(स)टालः शिततरकरवालः सोभवद्भूमिपालः ॥[28]—॥[16].

अस्ति

[19] Metre, Sârdûlavikrîḍita. The *akshara* put in brackets in the last line of this verse is almost entirely broken away.

[20] Metre of verses 10 and 11, Śloka (Anushṭubh).

[21] Of the *akshara* in brackets only the consonant *r* is absolutely certain. What the author meant to say, was probably गर्वाग्रहं.

[22] The *akshara* in brackets is so much damaged that only part of the letter *k* remains. Compare *Indian Antiquary*, vol. xviii, p. 217, line 10.

[23] This reading is absolutely certain. चकपे is grammatically incorrect, for चकम्पे.

[24] Metre of verses 12-14, Sârdûlavikrîḍita.

[25] The word तं of this line is quite certain. Of the *aksharas* in brackets only the first is partly visible.

[26] Of the *aksharas* in these brackets only the vowel *i* of the first remains; the rest had been already supplied by Dr. Hall.

[27] Metre, Vasantatilakâ.

[28] Metre, Mâlinî.

L. 15. प्रसिद्धमिह गोभिलपुत्रगोत्रन्तत्राजनिष्ट नृपतिः किल हंसपालः ।
शौर्यावसज्जितनिरर्गलसैन्यसंघनम्रीकृताखिलमिलद्रिपुचक्रवालः ॥[29] —[17].
तस्याभवत्तनुभवः प्र-

16. णमत्समस्तसामन्तशेखरशिरोमणिरञ्चितांघ्रिः[30] ।
श्रीवैरिसिन्हवसुधाधिपतिर्व्विशुद्धबुद्धेर्न्निधिर्न्न परमर्थिजनस्य चोच्चैः ॥ —[18].
स [31]वैरिसिन्होप्यनयद्रिपूणां कुलानि गम्भीरगुहाग्र-

17. हाणि ।
स्वयञ्च तेषामधिशय्य चक्रे पुराणि दूरावजितालकानि ॥[32]—[19].
तस्मादजायत समस्तजनाभिवन्द्यसौन्दर्यशौर्यभरभङ्गुरिताहितश्रीः ।
पृथ्वीपतिर्व्विजयसिन्ह[33]इति

18. प्रवर्द्धमानः सदा जगति यस्य यशःसुधान्शुः[34] ॥[35]—[20].
तस्याभवन्मालवमण्डलाधिनाथोदयादित्यसुता सुरूपा ।
शृङ्गारिणी श्यामलदेव्युदारचरित्रचिन्तामणिरर्च्चितश्रीः ॥[36]—[21].

19. मेनायामिव शंकरप्रणयिनी क्षोणीभृतान्नायका-
द्वीरिण्यामिव शुभ्रभानुवनिता दक्षात्प्रजानां सृजः ।
तस्मादल्हणदेव्यजायत जगद्रक्षाक्षमाङ्गूपते-
रेतस्यान्निज-

20. [37]दीर्घवन्शविशदप्रेंखत्पताकाकृतिः ॥[38]—[22].
विवाहविधिमाधाय गयकर्णनरेश्वरः ।
चक्रे प्रीतिम्परामस्यां शिवायामिव शंकरः ॥[39]—[23].
शृङ्गारशाला कलशी कलानां लावण्यमाला गु-

21. णपण्यभूमिः ।
असूत पुत्रद्वयकर्णभूपादसौ नरेशन्नरसिन्हदेवम्[40] ॥[41]—[24].
अस्य श्रीनरसिन्हदेवनृपतेः[42]प्रोद्यन्यशश्चन्द्रमा
दिग्भित्तीर्व्विदधातु व(ब)न्धुरसुधासम्भारगर्भा इव ।
भूभर्त्तारम-

22. वाप्य चैनमुचितं प्रीतिन्तथा प्राप्नुया-
त्पूर्व्वेषान्न यथा मनागपि महाक्षोणीभृतां ध्यायति ॥[43]—[25].
अस्यानुजो विजयतां जयसिन्हदेवः[44] सौमित्रिवत्प्रथमजेङ्गुतरूपसेवः ।
यो मेघनादव(ब)हु-

23. मायमहातिकायसैन्यं द्विषामभिभवन्नहु[ह] प्रहस्तः ॥[45]—[26].
अकारयन्मन्दिरमिन्दुमौलेरिदम्मठेनाङ्गुतभूमिकेन ।

[29] Metre of verses 17 and 18, Vasantatilakâ.

[30] Originally °ङ्घ्रिः or ङ्घ्रिः, but altered to °ङ्घ्रेः. At the commencement of the next line read श्रीवैरिसिंह°.

[31] Read वैरिसिंहो.

[32] Metre, Upendravajrâ.

[33] Read °सिंह.

[34] Read °सुधांशुः.

[35] Metre, Vasantatilakâ.

[36] Metre, Upajâti.

[37] Read दीर्घवंश°.

[38] Metre, Śârdûlavikrîḍita.

[39] Metre, Śloka (Anushṭubh).

[40] Read °सिंहदेवम्.

[41] Metre, Upajâti.

[42] Read श्रीनरसिंह°.

[43] Metre, Śârdûlavikrîḍita.

[44] Read जयसिंह°.

[45] Metre, Vasantatilakâ.

सहामुना श्रीनरसिन्हदेवप्रसूरसावल्हणदेव्युदारा[46] ॥[47]—[27].
व्याख्यानशा-

L. 24. लामुद्यानमालामविकलाममूम(म्) ।
अकारयत्स्वयं शम्भुप्रासादालीद्वयन्निजैः ॥[48]—[28].
देवायास्मै वैद्यनाथाभिधाय प्रादाद्देवी जाउलीपत्तलायाम् ।
ग्रामन्नाम्ना नामउण्डीति सर्व्वादायैः[49]स्मा-

25. र्द्ध चारुचर्चाप्रसिद्धैः ॥[50]—[29].
नर्म्मदादक्षिणे कूले पर्व्वतोपत्यकाश्रये ।
तथापरमदाद्ग्रामन्नाम्ना मकरपाटकम् ॥[51]—[30].
लाटान्वयः पाशुपतस्तपस्वी श्रीरुद्रराशिर्व्विधिवद्वधत्ताम्[52] ।
स्थानस्य रक्षावि-

26. धिमस्य तावद्यावन्निमीते भुवनानि शम्भुः ॥[53]॥—[31].
मौन्या(ना)न्वये[54]भार्गववैतहव्यसावेतसेतिप्रवरत्रयाढ्ये ।
महेश्वराख्याद्धरणीधरोभून्नाम्ना गरिम्णा यशसा श्रिया च ॥[55]—[32].
कोमल-

27. कान्तिसटालिनोच्चैःस्नेहातिभारभरितेन ।
दीर्घमनोज्ञदशेन त्रिभुवनदीपायितं येन ॥[56]—[33].
पृथ्वीधरस्तस्य सुतः समस्तगभीरशास्त्रार्णवपारदृश्वा ।
प्रशस्तिमेतामलिखद्यदीयैर्द्दि-

28. ङ्मण्डली शिष्यगणैर्व्विजिग्ये ॥[57]—[34].
एतस्यावरजस्तर्क्कनिष्णातोद्भुतनैपुणः[58] ।
प्रशस्तिमकरोदेतान्मूरिः[59]यशिधराभिधः ॥[60]—[35].
[61]असूत्रयदिदं सर्व्वं विश्वकर्म्मविधानवित् ।
पीथेसमभिधः सूत्र-

29. धारः पृथ्वीम्पृथुर्यथा ॥ —[36].
सूत्रधाराग्रणीवा(बा)लसिन्हसूनुर्म्महीधरः[62] ।
शिलान्तथाकरोद्वर्णैर्न्नभस्तारकितं यथा ॥ —[37].
संवत् ९०७ मार्गसुदि ११[63]रवौ ॥ ॥ ॥

[46] Read श्रीनरसिंह°.
[47] Metre, Upendravajrâ.
[48] Metre, Śloka (Anushṭubh).
[49] This sign of *visarga* is superfluous.
[50] Metre, Śâlinî.
[51] Metre, Śloka (Anushṭubh).
[52] The correct form would of course be विधत्ताम्.
[53] Metre, Indravajrâ.
[54] The correction may have been made already in the original.
[55] Metre, Upajâti.
[56] Metre, Âryâ.
[57] Metre, Upajâti.
[58] Of the *akshara* तो the superscript line which turns *á* into *o* is rather faint, but it undoubtedly is there.
[59] Read °तो सूरिः.
[60] Metre of verses 35-37, Śloka (Anushṭubh).
[61] Originally आसू°, altered to असू°.
[62] Read °बालसिंह°.
[63] There is no doubt whatever about these figures.

TRANSLATION.

Oṁ!

Oṁ! Adoration to Śiva!

(*Verse* 1.) May the moon's digit on the forehead of the Moon-crested (*god*) provide for you unstinted bliss,—(*that digit*) which, only one (*and the first*), ever makes the troop of Śiva's attendants, even in the absence of the evening-twilight, think it to be (*joined by*) the second (*digit*)![64]

(2.) May those founts of holiness, the lines of the creeping and leaping[65] tortuous waves of the river of heaven, meandering on Śiva's head, guard you,—(*those waves*) about which the celestials are doubting whether they be lotus-garlands, or lunar digits, or sprouts of righteous deeds, or serpents' skins, or (*the god's*) majesty bursting into view!

(3.) (*That body*) which, being a gross element, is all-pervading; (*that*) by whose revolution the world comes to light; (*that*) which gladdens the eyes of the creatures; and (*that*) which causes the diversity of savour and other (*qualities*) residing in earth; (*that*) which is the vast substratum of odour; (*that*) which sacrifices; (*that*) which is characterized by cold; (*and that*) which, colourless, is sensible to the feel;—may Śiva with these (*eight*) bodies[66] (*of his*) protect you!

(4.) May Nîlakaṇṭha, who fills with delight men eager to wield spear and missile, when decorated with the young moon he exults in his dance, grant whatever is dear to you![67]

(5.) May the Elephant-faced (*god*) in his mercy bestow on you supreme felicity,—who, under the guise of a tusk whiter than jasmine, bears the piece of the moon which is freed from the dark digit, able to dispel the profound darkness of crowds of obstacles!

(6.) May Sarasvatî guard you,—who by manifold forms (*of speech*) brings about all intercourse (*of men, and*) by partaking of even a small portion of whose elegance in trifles (*even*), men may secure greater weight in assemblies!—

(7.) In the Moon's family was a prince with thousand hands, day and night watching to guide one by one the minds of (*the dwellers in*) the three worlds, (*and*) by his splendour eclipsing the rulers of the world,—(*a prince*) named Arjuna, by the (*mere*) remembrance of whom[68] is recovered even now what has been lost and carried off by thieves long ago.

(8.) In his lineage was born a renowned ruler of the earth of whom even the most marvellous tale is not untrue, bearing the name Kokalladeva, an illustrious name, eminently fit to give pleasure to the three worlds.

(9.) From him sprang the prince Gâṅgeyadeva who, by vanquishing hostile rulers

[64] *Viz.*, because the first lunar digit, by itself, is altogether invisible. The noun *kalyâṇitâ* is not given by the dictionaries.

[65] *Valgu*, ordinarily 'handsome, beautiful', is here used in the sense of the participle *valgat*, opposed to *riṅgat*.

[66] These eight bodies of Śiva are the ether, the sun, the moon, fire, the earth, the sacrificing priest, water, and air. It will be sufficient to refer the reader to the opening verse of Kâlidâsa's *Śakuntalâ*.

[67] The two compounds of the first half of the verse would be applicable also to the dancing peacock (*nîlakaṇṭha*) which causes great delight to him whose weapon is a spear (*i.e.*, to the god Kârttikeya or Skanda, also called Śaktidhara 'the spear-bearer', to whom the peacock is sacred), and the tail of which is covered with spots similar to the moon. Compare the very similar verse No. 1737 of Vallabhadeva's *Subhâshitâvali*, which will show that the translation of the word *chandraka* by 'the young (or small) moon' is correct.

[68] Dr. Hall quotes a verse found by him in an extract from the *Brahmâṇḍapurâṇa*, which expresses the same idea.

supporting huge mountains of pride, secured endless fame; a tree of paradise to suppliants, who made the earth, though resting below, rise beyond the heavens up to the abode of the gods, by raising (*on it*) a *Meru*[69] without equal.

(*V.* 10.) The creeping-plant of his fame, sprinkled with the nectar of his religious merit and made to grow by his stainless character, overspread the whole bower of the universe.

(11.) He who, seeking good renown, so behaved to the crowds of suppliants that the ocean of their desires became replenished with gold, begat the prince Karṇa.

(12.) While this king, of unprecedented lustre, gave full play to his heroism, the Pâṇḍya relinquished violence,[70] the Murala gave up his arrogant bearing,[71] the Kuṅga entered the path of the good, the Vaṅga trembled with the Kaliṅga, the Kîra staid at home like a parrot in the cage, (*and*) the Hûṇa left off being merry.

(13.) When the wives of hostile princes enlarged the seas with the tears streaming from their eyes, intending as it were to reduce the size of the earth, because he had it all subjected to his rule by the defeat of their husbands, those same seas again did homage to him with large waves of precious stones.

(14.) From him took his spotless birth the illustrious Yaśaḥkarṇa, a crest-jewel of rulers, with a heart free from guile, who illuminated the circle of the regions with the moon of his fame which had risen from the devastation of Champârāṇya, (*and*) who in his generosity enriched all the learned without exception, as soon as he set eyes on them.

(15.) From him, an unfathomable ocean of all excellencies, was born the favourite of the earth, Gayakarṇadeva. In his case even the sun,—the sun of his prowess,—took upon itself the function[72] of causing the rising of the sea,—the sea of sorrow of the wives of his adversaries.

(16.) That prince surpassed by his lustre yellow orpiment,[73] was a tree of paradise for the creeping-plant fortune, wore a broad garland of noble qualities, was the one god of death to the host of the enemies, adorned the van of battle, abounded in pleasing renown, (*and*) wielded indeed a sharp sword.—

(17.) Well known on the earth is the family of the son of Gobhila. Therein was born forsooth the prince Haṁsapâla, who with the host of his valorous irresistible troops humbled the circle of all his foes combined.

(18.) He, whose feet were irradiated by the crest-jewels of the diadems of all the tributary chiefs prostrating themselves (*before him*), had a son, the lord of the earth, the illustrious Vairisiṁha, a treasure-house not merely of purified understanding, but also, eminently, (*one*) for suppliants.

(19.) That Vairisiṁha, too, drove the clans of his foes to seek the shelter of deep caverns, while he himself, occupying their towns, made these far surpass the residence of Kuvera.[74]

[69] See note 42 of the preceding inscription.

[70] The abstract noun *chaṇḍimatâ* of the original is incorrect; the correct form of the word is *chaṇḍiman*.

[71] Properly 'his inclination to arrogance.'

[72] This function belongs properly to the moon.

[73] This is described as the seed or seminal energy of Vishṇu, *Harer-vîryam*, (see M. Williams' *Dictionary*); and the poet, who immediately afterwards has the word *Srî*, undoubtedly was thinking of the god Hari or Vishṇu. A proper rendering of this verse in which everything depends on the sound of the words employed is impossible, at least, to myself.

[74] Literally 'Alaka' (the residence of Kuvera, the god of riches).

(*V.* 20.) From him was born the lord of the earth Vijayasiṁha, whose beauty was justly celebrated by all men, who by the vigour of his heroism made his adversaries' fortunes totter, (*and*) the moon of whose fame (*accordingly*) was always waxing in the world.

(21.) His loving wife was the handsome daughter of Udayâditya, the ruler of the realm of Mâlava,—Śyâmaladevî, a gem granting the desires of the nobly-conducted, (*and herself*) a votary of Fortune.

(22.) As Menâ bore to the chief of mountains the beloved of Śaṁkara, (*and*) Vîriṇî to Daksha, the creator of beings, the wife of the Moon, so she bore to that prince, able to protect the world, Alhaṇadevî, in appearance the unsullied fluttering pennon of her long pedigree.[75]

(23.) Having wedded her with due rites, the king Gayakarṇa bestowed on her the most ardent affection, as Śaṁkara did on Śivâ.

(24.) And she, a mansion of amorous passion, a beaker (*brimful*) of accomplishments, a garland of the graces, a store-house of excellent qualities, bore to king Gayakarṇa a son, the prince Narasiṁhadeva.

(25.) May the rising moon of the fame of this illustrious king Narasiṁhadeva richly saturate as it were the walls of the quarters with a pleasing whitewash; and may the earth, having secured in him a suitable lord, experience such delight as never to think, however little, of its former great rulers!

(26.) May victory attend his younger brother Jayasiṁhadeva, who in marvellous ways serves the first-born as Sumitrâ's son[76] (*did Râma*); who, behold!, when he lifts his hand, overpowers the enemies' most gigantic host, though it roars like thunder-clouds[77] and practises many wiles!—

(27.) That noble Alhaṇadevî, the mother of the illustrious Narasiṁhadeva, ordered this temple of the Moon-crested (*god*) to be built, together with that cloister with wonderful floors.

(28.) She too made her people construct that hall of study, (*and*) lay out that long line of gardens, in two ranges (*adjoining*) Śambhu's temple.

(29.) To make known her good report, the queen gave to this god, styled Vaidyanâtha, the village named Nâmaüṇḍî together with every income (*thereof*), in the Jâulî *pattalâ*.

(30.) And on the right bank of the Narmadâ, in the land adjoining the hills, she gave to him another village, named Makarapâṭaka.

(31.) May the Pâśupata ascetic, the holy Rudraśiva of Lâṭa lineage, arrange conformably to rule for the management of this place, so long as Śiva pervades[78] the worlds!—

(32.) In the Mauna lineage, possessed of the triple *pravara* Bhârgava, Vaitahavya, and Sâvetasa,[79] there was born from one named Maheśvara Dharaṇîdhara, (*a mountain*)[80] by name, by weight, by fame, and by fortune.

[75] Or, 'of a lofty flag-staff (*vaṁśa*)'.

[76] *I.e.*, Lakshmaṇa.

[77] *Meghanâda* and *Atikâya* are also the names of two sons of the demon Râvaṇa; and *Prahasta* was one of Râvaṇa's generals.

[78] Or rather, 'is coextensive with'.

[79] Compare the *Âśvalâyana-śrautasûtra*, Calcutta ed., p. 872.

[80] The word *dharaṇîdhara* has this meaning.

(*V.* 33.) Who, shedding a pleasing lustre, filled to overflowing with kindness, long enjoying a gratifying position, acted the part of a lamp[81] to the three worlds.

(34.) His son Pṛithvîdhara, who has seen the further shores of all the deep oceans of learning, (*and*) by whose crowds of disciples the circle of the regions has been conquered, wrote this eulogy.

(35.) Of him the younger brother, the sage named Śaśidhara, well versed in logic and wondrously clever, composed this eulogy.

(36.) The architect named Pîthe, who knows the rules of Viśvakarman,[82] planned all this, as Pṛithu did the earth.

(37.) Mahîdhara, a son of the chief of artizans Bâlasiṁha, so wrought this stone with letters that it is like the star-covered sky.

The year 907, on Sunday the 11th of the bright half of Mârgaśîrsha.

III.—TEWAR STONE INSCRIPTION OF THE REIGN OF JAYASIMHADEVA.

THE [CHEDI] YEAR 928.

BY PROFESSOR F. KIELHORN, PH.D., C.I.E., GÖTTINGEN.

The stone which bears this short inscription was procured by Dr. F. E. Hall at Tewar, a village about six miles to the west of Jabalpur, in the Central Provinces, and presented by him to the American Oriental Society in whose Cabinet, at New Haven, it is now deposited.[1] It is said to be of like character with that of Alhaṇadevî's inscription.[2] Dr. Hall also first edited the inscription, with a translation, in the *Journal Am. Or. Soc.*, vol. VI, pp. 512-13; and his text was subsequently reprinted in Roman characters, with a photozincograph of the inscription, in Dr. Burgess' *Memoranda, Archæol. Survey of Western India*, No. 10, p. 110, and his translation in Sir A. Cunningham's *Archæol. Survey of India*, vol. IX, pp. 95-96. I now re-edit[3] the inscription from an impression and a rubbing, kindly prepared for me by Mr. Herbert C. Tohwan, of Yale University, New Haven.

The inscription contains 9 lines of writing, the last of which is engraved along the proper left margin, and which together cover a space of 11″ broad by 7″ high. The writing is on the whole well preserved, but it is somewhat roughly and irregularly cut, and there are several *aksharas* in line 5 and one at the end of line 8, the true reading of which cannot be made out with absolute certainty. The size of the letters is between ½ and ¾″. The characters are Nâgarî, and the language is Sanskṛit. Excepting the symbol for *oṁ* at the commencement of line 1, lines 1-6 are in verse; the rest of the inscription is in prose. As regards orthography, *b* is denoted by the sign for *v* in *vrahma Brahmâdi*-(the only words in which *b* would occur), in line 1; and the dental sibilant is

[81] The adjectives of this verse would of course be also applicable to a lamp; *sneha* also means 'oil', and *daśâ* 'the wick of a lamp'.

[82] The architect of the gods. The adjective would also mean 'who knows how to execute every kind of work'.

[1] See *Journal Am. Or. Soc.*, vol. VI, pp. 499 and 536; and C. Grant's *Gazetteer of the Central Provinces*, 2nd ed., p. 487.

[2] *Ante*, No. II.

[3] I merely have had to verify Dr. Hall's text, which, so far as one may speak with confidence, is substantially correct.

used instead of the palatal in *naresvaraḥ*, line 3, *Kesavaḥ* and *aisvaram*, line 6, and *Kesavasya*, line 8; and *n* instead of *anusvâra* in *Jayasinha-*, line 4, (but not in *Narasiṁha-*, line 3). Besides, the text twice offends against the rules of *saṁdhi*.

The inscription, which opens with a verse in honour of Mahâdeva (Śiva), records the erection of a Śiva temple by the *nâyaka* Keśava (the son of the Brâhman Âladeva, named Astaka (?)), a member of the Kâtyâyana *gotra* and resident of the village Sîkhâ in Mâ[la]vaka; during the reign of the king Jayasiṁhadeva, a younger brother of the king Narasiṁhadeva whom he had succeeded, and son of the king Gayâkarṇa. And it is dated in the year 928, on Sunday the 6th of the bright half of Śrâvaṇa, while the moon was in the *nakshatra* Hasta. Referring this date, again, to the Kalachuri or Chedi era, the corresponding European date would be expected to fall in A.D. 1177. In that year, the month Śrâvaṇa was intercalary, for the solar Śrâvaṇa lasted from the 26th June, 12 *h.* 3·2 *m.*, to the 27th July, 23 *h.* 20 *m.* after mean sunrise, and there were new moons on the 27th June, 18 *h.* 30 *m.*, and on the 27th July, 2 *h.* 8 *m.* after mean sunrise. Now, the 6th of the bright half of the first lunar Śrâvaṇa corresponded to Sunday the 3rd July, when the 6th *tithi* ended 7 *h.* 35 *m.* and the moon was in the *nakshatra* Hasta up to 16 *h.* 25 *m.* after mean sunrise; and the 6th of the bright half of the second Śrâvaṇa corresponded to Monday the 1st August, when the 6th *tithi* ended 18 *h.* 12 *m.* after mean sunrise and the moon entered the *nakshatra* Svâtî about sunrise. And, accordingly, there can be no doubt that the true equivalent of the date is Sunday the 3rd July, A.D. 1177, and that the bright half of Śrâvaṇa, put down in the date, belonged to the first (or intercalated) Śrâvaṇa.[4]

The village Sîkhâ which, if the adopted reading is correct, was situated in Mâlavaka or Mâlava, I am unable to identify.

TEXT.[5]

L. 1. श्रीं[6] [॥×] ज्ञानानंदं[7] परं ब्र(ब्र)ह्म ब्र(ब्र)ह्मादिसुरसेवितं । वंदेम-

2. हि महादेवं देवदेवं जगद्गुरुम् ॥ श्रीमद्गयाक-

3. र्णनृपस्य[8] सूनुर्नरेस्व(ख)रः श्रीनरसिंहदेवो[9] । जिग्ये धरि-

4. त्रीमनुजोस्य सम्राट्[10] जीयाच्चिरं श्रीजयसिन्हदेवः[11] ॥

5. [12]वि[प्रो योस्त]-[13]कना[माभू]दालदेवस्तदात्मजः ।

6. केस(श)वः कारयामास प्रासादममुमैस्व(ख)रम् ॥

7. सम्वत्[14] ९२८ श्रावणसुदि ६ रवौ हस्ते ॥

8. नायककेस(श)वस्य गोत्रं कात्यायनं स्थानं मा[ल?]-[15]

9. वके सीखाग्रामः ॥[16]

[4] For two similar dates compare the *Indian Antiquary*, vol. XVIII, p. 212, and vol. XIX, p. 36, No. 62.

[5] From the impressions.

[6] Expressed by a symbol.

[7] Metre, Śloka (Anushṭubh).

[8] Metre, Upajâti.

[9] Read °देवः.

[10] Read सम्राड्.

[11] Read °सिंहदेवः.

[12] Metre, Śloka (Anushṭubh).

[13] The reading of the *aksharas* in these and the following brackets is not quite certain, because some of them look as if they had been partly erased and recut. The intended reading may possibly be विप्रस्यास्तकनाभीभूदा°.

[14] Read संवत्.

[15] The *akshara* in these brackets is so peculiarly shaped that it is impossible to say what it is meant to represent. I adopt Dr. Hall's reading of it, but am not certain of its being correct.

[16] This line is on the proper left margin.

TRANSLATION.

Oṁ!

(*Line* 1.) Let us adore (*him*[17] *who is*) knowledge and bliss, the supreme Brahma, waited upon by Brahmâ and the other gods,—Mahâdeva, the god of gods, the parent of the world!

The son of the illustrious king Gayâkarṇa, the illustrious lord of men Narasiṁhadeva, conquered the earth: may his younger brother, the sovereign lord, the illustrious Jayasiṁhadeva, long be victorious!

(5.) Keśava, the son of the late Brâhman Âladeva, named Astaka (?)[18], caused that temple of Îśvara to be built.

The year 928, on Sunday the 6th of the bright half of Śrâvaṇa, (*the moon being*) in (*the nakshatra*) Hasta.

(8.) The *nâyaka* Keśava's *gotra* is that of Kâtyâyana, his place of residence the village of Sîkhâ in Mâ[la ?]vaka.

IV.—THREE LAND-GRANTS FROM SANKHEDA.

BY H. H. DHRUVA, B.A., LL.B.

The Subâ of the Baroda or Central Division of the Gaikavâḍ's State has sent me for decipherment three detached copper-plates, two of which belong to the Gurjaras of Bharoch, and one to an unknown line of kings. The two former are only second plates of the grants, and therefore do not contain genealogical and other personal details, while the last is a first plate and contains no information as to the date, donee, object of the grant, officers, &c.

No. I.—*A Gurjara grant of Saṁvat 346.*

This document is written on a plate, measuring about 8 inches by $3\frac{3}{8}$, and is well preserved. It contains ten lines giving the usual injunctions and quotations from the *Smṛiti* regarding the inviolability of grants. The plate does not contain the name of the king or of the donee, nor a description of the object granted. But we have sufficient materials to identify the donor. The writer is the *sâṁdhivigrahika* Âditya-Bhogika. *Bhogika*, Dr. Bühler informs me, is "a small man not more than a Ṭhâkur of one or a few villages; for *bhogika* occurs frequently in the list of the persons to whom commands are addressed, *e. g.* in the Kâvî grant of Jayabhaṭa (*Ind. Ant.*, vol. V, p. 110). In the *Deśîkosha* its Prâkṛit equivalent *bhoio* is explained by *grâma-pradhâna*.[1]

[17] *I.e.*, Mahâdeva or Śiva to whom all these epithets are applied.

[18] Or possibly: 'The Brâhman, named Astaka, had (*a son*) Âladeva; his son Keśava.' See note 13, above.

[1] Dr. Bühler's *Pâiyalachchhînâmamâlâ*, v. 104 (*gâmaṇî bhoio ya gâmavaî*, p. 32). Dr. Bühler translates it in the glossary as "headman or lord of a village," and quotes *bhogika* from inscriptions. The Gujarâtî for *bhogika* or *bhoio* is *bhîyo*, and *grâmapati* or *gâmavaî* is *gâmetâ*. The word *bhoga*, from which *bhogika* is derived, means *pâlana* or "protection,"—see Amara, III, 23, and Maheśvara's commentary on it, also *Viśvakosha*, v. 268; *Medinîkosha*, v. 15 of words ending in *ga*; and *Trikâṇḍaśeshakosha*, III, 120 (पालने व्यवहारे च निर्वेशे पण्ययोषितां । भोगः सुखे धने चाहेः शरीरफणयोरपि ॥ Thus भोगिक according to these authorities would be an equivalent of पालक or "protector;" as an official term it may have subsequently acquired a technical meaning.

Of course such a man cannot be a great ruler." If there were nothing else to connect this grant with the Gurjaras, the title *bhogika* of the minister for war and peace Âditya would be sufficient; for this appellation of an officer is not known to have been employed by any other line of kings. Again, the characters of this grant so closely resemble those of No. II, an admitted Gurjara grant, and other published grants of the family, that there can be no doubt about it.

The date is given in words as well as figures. It is "three hundred years exceeded by forty-six" and 346. The figures are not written in the usual manner, with the symbols for three hundred, forty, and six, but as they would be now, *i.e.* with the symbols for three, four and six. As the later Gurjara kings used the Chedi era, Saṁvat 346 probably corresponds with A.D. 595-96. This date exactly agrees with that of Dadda III., circiter 580 A.D., as given by Dr. Bühler.[2] Hitherto we had no copper-plate grant or any other inscription of that monarch, which renders this plate an interesting find.

TRANSCRIPT.

L. 1. आचन्द्रार्कार्णवक्षितिस्थितिसमकालीनं पुत्रपौत्रान्वयभोज्यमुदकातिसर्गेण

2. प्रतिपादितं मातापित्रोरात्मनश्च पुण्ययशोभिवृद्धये अतोस्य ब्रह्मदेयस्थित्या [3]क्रिषत × करि-

3. षापयतो[4] वा न कैश्चिद्बाधेषे वर्त्तितव्यमागामिराजभिरस्मद्वङ्शैर्व्वा[5] सामान्यं भूमि-

4. दानफलमवेत्यायमस्मद्दायोनुमन्तव्यः पालयितव्यश्चेत्युक्तं च भगवता व्या-

5. सेन ॥ बहुभिर्व्वसुधा भुक्ता राजभिः [6]सागरादिभिः यस्य यस्य यदा भूमिस्तस्य तस्य

6. तदा फलं ॥ षष्टिवर्षसहस्राणि स्वर्गे मोदति भूमिदः आच्छेत्ता चानुमन्ता च तान्ये-

7. व नरके वसे[7] ॥ विन्ध्याटवीष्वतोयासु शुष्ककोटरवासिनः कृष्णसर्प्पा भिजायन्ते[8]

8. ब्रह्मदेयापहारका[:] ॥ यानीह दत्तानि पुरा नरेन्द्रैर्दानानि धर्म्मार्त्थयशस्कराणि निर्म्मा-

9. ल्यवान्तप्रतिमानि तानि को नाम साधु × पुनरांददीत ॥ लिखितं चात्र सान्धिविग्रहिकेना-

10. दित्यभोगिकेन संवत्सरशतत्रयं[9] षट्चत्वारिङ्शोत्तरके[10] ॥ ३४६

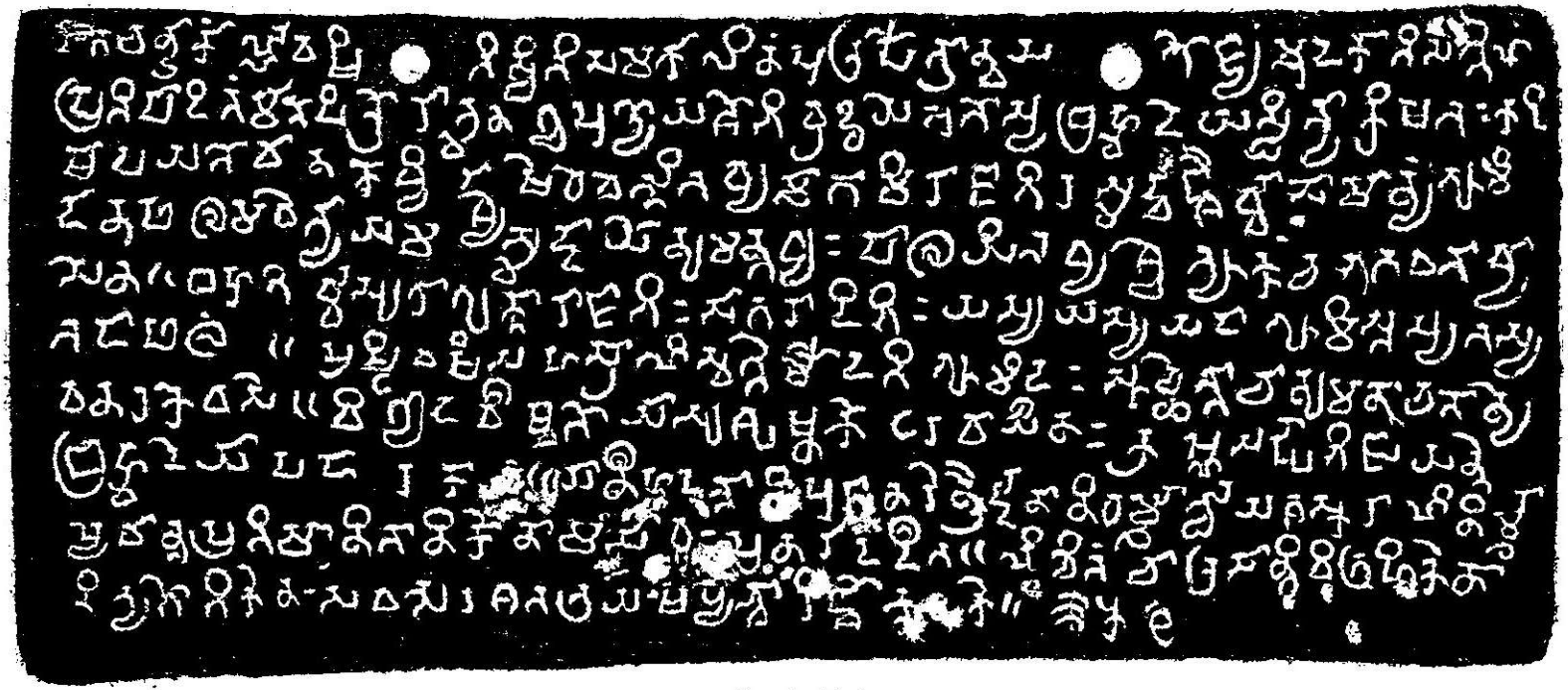
No. II.—*A grant of Raṇagraha, dated Saṁ. 391.*

The plate measures 9½ inches by 4¼ and contains ten lines of well preserved Gurjara characters, resembling those of the Umetâ, Ilâo and Bagumrâ grants. There are two holes at the top, showing where the rings originally were. The language of the grant is faulty Sanskṛit.

The donee of the grant (l. 1) is the Brâhmaṇa Adityaśarma (*sic*), the *dûtaka* (l. 9) the *bhogika* Pâlakaṭujñâna, and the writer (l. 10) the *saṁdhivigrahâdhikṛita* Mâtribhaṭa. According to ll. 9-10 the donor appears to be a son of Vîtarâga, called Raṇagraha, who is characterised as a worshipper of the sun (*Dinakarakiraṇâbhyarchanarata*) and as "the close relative of the illustrious Dadda" (*śrî-Dadda-pâdântarjñâti*); for it is his sign-manual which was attached to the grant. The date is (l. 8) *Saṁ.* 391, *Vaiśâkha bahula* 15, *i. e.* the new moon of Vaiśâkha.

[2] *Ind. Ant.* vol. XVII, p. 191.
[3] Read क्रषतः.
[4] Correctly कर्षयती.
[5] Read °ग्रैरन्यैर्वा.
[6] Read सगरादिभिः.
[7] Read वसेत्.
[8] Read हि जायन्ते.
[9] Read °त्रये.
[10] Read °रिंशदुत्तरके.

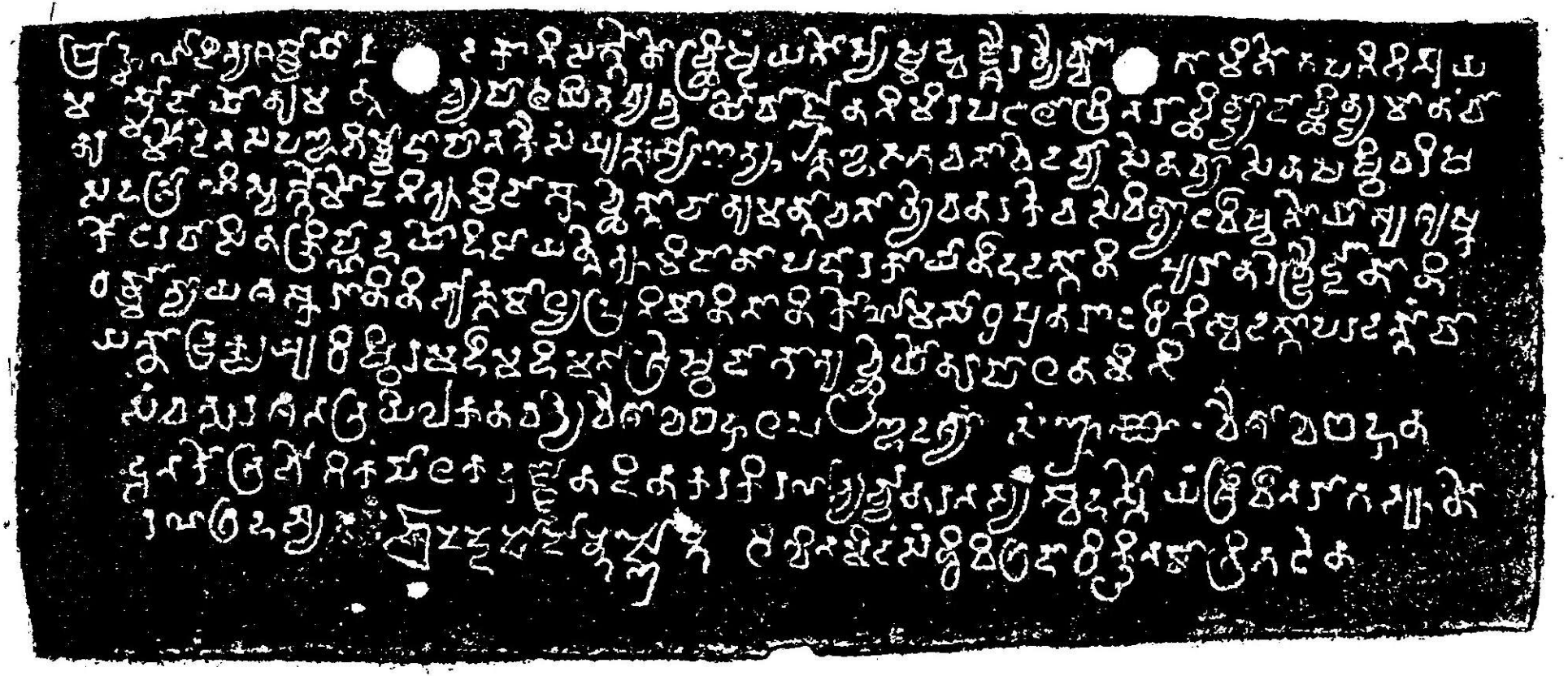
No. 1. SANKHEDA COPPERPLATE GRANT OF DADDA III. Ch. Sam. 346. (2nd plate).



From impressions by H.H. Dhruva.

Size of original

No. 2. SANKHEDA COPPERPLATE GRANT OF DADDA IV. Ch. Sam. 391 (2nd plate).



Size of original.

Though the details about the family of the donor have been lost, the last two statements permit us to recognise that the document was issued during the reign of Dadda IV.—Praśântarâga II.[11] and that the donor was the brother of the latter; for, as the two Kheḍâ grants of Dadda IV. were issued in Saṁ. 380 and 385,[12] it follows from the new date, Saṁ. 391, that the same person must be meant here by the expression "the illustrious Dadda." Further, as Raṇagraha is called both a son of Vîtarâga and a relative of Dadda, and as the latter was a son of Jayabhaṭa II.—Vîtarâga II., Raṇagraha must have been Dadda's brother or cousin. Our grant shows, therefore, that the reign of Dadda IV. lasted at least until Saṁ. 391, or, as the Gurjaras used the Chedi era of A.D. 249, until A.D. 640.

TRANSCRIPT.

L. 1. ब्राह्मणादित्यशर्म्मायां[13] उदकातिसर्गेणाच्छिष्टं[14] यतोस्यास्मद्वंश्यैरन्यैर्व्वागामिभोगपतिभि अय-[15]

2. [16]मस्मादायोनुमन्तव्य[17] पालयितव्यश्च यो वाज्ञानतिमिरपटला[18]वृतराच्छिन्द्यादाच्छिन्द्यमान[19] वा-

3. नुमोदेत स पञ्चभिर्म्महापातकै[:] संयुक्त[:] स्या[20] इत्युक्तञ्च भगवता वेदव्यासेन व्यासेन षष्टिवरिष-

4. सहस्राणि[21] स्वर्गे मोदति भुमिदा[22] आच्छेत्ता चानुमन्ता च तान्येव नरके वसे[23] विन्ध्याटवीष्व-
तोयासु शुष्क-

5. कोटरवासिन[:] [24]कृष्णाहयो हि जायन्ते भूमिदानापहारका[:] यानीह दत्तानि पुरा
नरेन्द्रैर्दानानि

6. धर्म्मार्थ्ययशस्कराणि निर्भुक्तमाल्यप्रतिमानि तानि को णाम[25] साधु[:] पुनरादधीति[26] स्वदत्ता[27]
परदत्तां वा

7. यत्नाद्रक्ष युधिष्ठिर[28] मही[29] महिमता[30] श्रेष्ठ दातातुच्छ्रेयोनुपालनमिति[31]

8. संवत्सरशतत्रये एकनवत्यै[32] वैशाखबहुलपञ्चदश्यां सं ३९१ वैशाख ब १५

9. दूतकोत्र भोगिकपालकट्टान[:×] दिनकरकिरणाभ्यर्च्चनरतस्य स्वहस्तोयं श्रीवीतरागसूनो

10. रणग्रहस्य श्रीदद्दपादान्तर्ज्ञाति[33] लिखितमिदं संधिविगहाधिक्रित[34]माचिभटेन

No. III.—*A grant of Śântilla, general of Nirihullaka.*

The plate measures $8\frac{1}{8}$ inches by $3\frac{7}{8}$ inches, and contains 12 lines in characters closely resembling those of the early Chalukya plates and of the Mahâkûṭa pillar inscription edited by Mr. Fleet, *Indian Antiquary*, vol. XIX, pp. 7 ff. The plate is slightly damaged at the top and on both sides at the bottom. Two holes on the lower side show where the rings were originally placed. The language of the grant is slightly incorrect Sanskṛit.

[11] *Ind. Ant.* vol. XVII, p. 191.

[12] *Jour. Beng. As. Soc.* vol. VII, pp. 908 ff.; *Jour. Roy. As. Soc.* N. S. vol. I, pp. 247 ff.; *Ind. Ant.* vol. XIII, pp. 81 ff.

[13] Read °शर्म्मणि.

[14] Read °णीकृष्टः.

[15] Read °पतिभिरय°.

[16] Read °मस्मद्दायी°.

[17] Read °मन्तव्यः.

[18] Read °वृतमतिरा°.

[19] Read °दाच्छिद्यमानं.

[20] Read स्यादि°.

[21] Read षष्टिं वर्ष°.

[22] Read भूमिदः.

[23] Read वसेत्.

[24] Read कृष्णा°.

[25] Read नाम.

[26] Read °दधीत.

[27] Read °दत्तां.

[28] Read युधिष्ठिर.

[29] Read महीं.

[30] Read महीमतां.

[31] Read दानाच्छ्रेयो°.

[32] Read एकनवत्यां.

[33] Read °ज्ञातिः.

[34] Read °विग्रहाधिकृत°

Its contents are as follows. Writing from the victorious camp (*vijayakaṭaka*), located at Nirguṇḍipadraka (l. 1), Śântilla, the general (*baládhikṛita*, l. 5) of the *bhogikapâla* and *mahâpalupati* (*mahâpallapati*) Nirihullaka (l. 4), who meditated on the feet of the illustrious Śaṁkaraṇa (*Śaṁkaragaṇa*, l. 3), son of the illustrious Kṛishṇarâja (whose feet were worshipped by the whole circle of the earth, ll. 1-2), grants to Bhajikanantasvâmi (*Bhajika*[35] *Anantasvâmin*, l. 7), an inhabitant of Pâshâṇihrada (l. 6), a member of the Kautsa *gotra* and a student of the *Vâjasâneya* (*Saṁhitâ*), a field requiring for seed-corn one *piṭaka* of rice (l. 10), and situated in the western *sîm* of Śrî-Parṇâkâ, which belonged to (*the district of*) Taṇḍulapadraka (ll. 8-9). The purpose for which the grant was made is the usual one, the provision for the expenses of the five *mahâyajñas*. It is added that the donation was made on the occasion of an eclipse of the sun "for the increase of the spiritual merit and fame of the *Paramabhaṭṭâraka's* feet, *i.e.* probably of Śaṁkara[ga]ṇa.

As regards the persons named in the document, Śântilla's position is sufficiently clear. His master Nirihullaka must have been a Bhîl chieftain; for the title *mahâpallapati* means "the great lord of a settlement or of settlements of an aboriginal tribe."[36] It agrees with this that his name is not Sanskṛit, but a barbarous Deśî word. The phrase "who meditates on the feet of the illustrious Śaṁkara[ga]ṇa" means, therefore, here merely that he was a vassal or servant of the latter, not that he was his successor. *Pâdânudhyâta* is frequently used in the former sense.[37] With respect to the question to which dynasty the two kings Kṛishṇarâja and Śaṁkara[ga]ṇa belonged, it is possible only to offer a conjecture. Dr. Bühler has suggested to me that, assuming the correction *Śaṁkaragaṇa* for *Śaṁkaraṇa* to be certain, the two kings may be Haihayas or Kalachuris of Chedi. I am inclined to accept this, as the Chedi era was used by the Gurjaras, which is a certain sign of their power having extended to the province. Moreover, the Chalukya inscriptions[38] mention a Kalachuri king, Buddharâja, the son of Śaṁkaragaṇa, from whom Maṅgalîśa took his wealth. And it is not at all improbable that the Śaṁkaragaṇa of the Chalukya inscriptions is identical with that of our plate; for, as has been pointed out already, its characters closely agree with those of the earlier Chalukya inscriptions, and show also some affinity with those of Dadda's Kheḍâ plates. They may well belong to the period of Maṅgalîśa's reign, which, as the latest researches of Mr. Fleet show, fell between Śaka Saṁvat 519 and 531, or A.D. 597-98 and 610-11. There is also another detail in our grant which, I think, may be adduced in favour of this view.

Professor R. G. Bhâṇḍârkar, in his *Report on the Search for Sanskṛit Manuscripts in the Bombay Presidency*, 1883-84, remarks (pp. 31-32) that "it is a remarkable circumstance that the names of most of the famous writers on the sacrificial rites should have the title *Svâmin* attached to them. No writer later than the thirteenth century seems to have it. We have Bhaṭṭas, Achâryas, Yajvans, Dîkshitas and Yâjñikas during the last six centuries, but no Svâmin. The title appears to have been in use at a

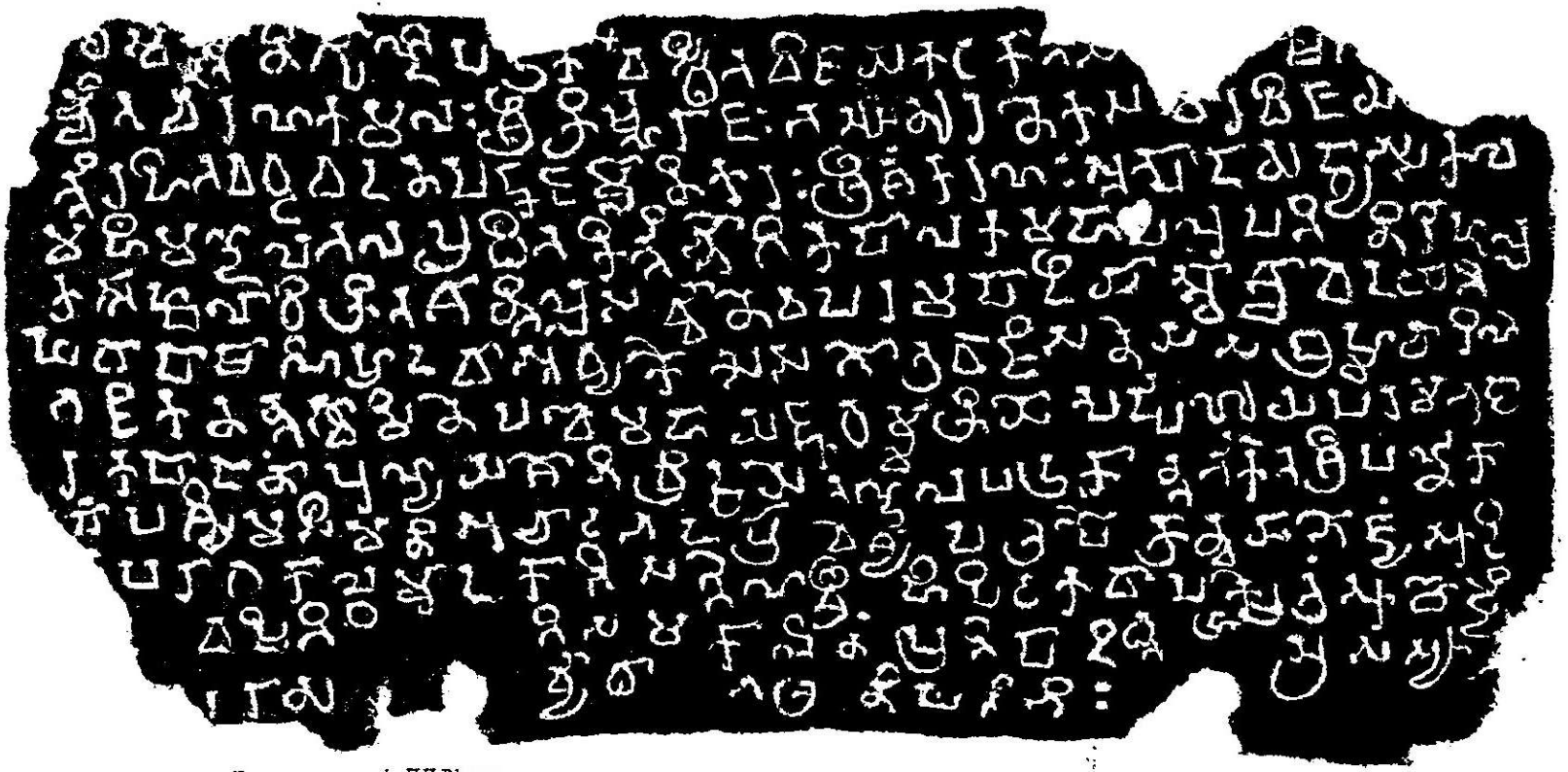
[35] *Bhajika* might be *bhajâka*, "a worshipper, votary, devotee;" V. S. Apte's *Sanskṛit-English Dictionary*, p. 807. Compare a similar use of the word *bhaṭṭa* in Bhaṭṭa Kumârila, Bhaṭṭotpala, Bhaṭṭodbhaṭa, etc.

[36] See Dr. Böhtlingk's *Abridged Sanskṛit Dictionary*, s. v. *palla*. Mr. V. S. Apte (*Sanskṛit-English Dictionary*, p. 687) assigns to the same word the meaning "a large granary." On a local enquiry I find that the country about Śâṅkheḍâ goes by the name of Palla (Gujarâtî *Pâla*). Thus, *mahâpallapati* would mean "the lord of the great Palla or Pâla."

[37] See *e. g.* l. 33 of Mr. Fleet's No. 1, *Corp. Inscr. Ind.* vol. III, pp. 10 and 17, note 2.

[38] See *Ind. Ant.* vol. XIX, p. 16.

No. 3. SANKHEDA GRANT OF BALÂDHIKṚITA ŚÂNTILLA. (plate I).



From impressions by H.H.Dhruva.

Size of original.

certain period and been given to Mîmâṁsakas or men conversant with the sacrificial lore." Then he cites the instances of Śabarasvâmin, the author of the *Bhâshya* on Jaimini's *Mîmâṁsâ Sûtra*; of Agnisvâmin, the commentator on Lâtyâyana's *Śrauta Sûtra*; of Bhavasvâmin, the author of a *Bhâshya* on Baudhâyana; of Keśavasvâmin, the writer of an introduction to the *Baudhâyana-prayoga-śâstra*; Devasvâmin, quoted in the *Trikâṇḍa-maṇḍana* and author of a comprehensive *Bhâshya* on Âśvalâyana; Dhûrtasvamin, Kapardisvâmin and others. Kumârila is both a *Svâmin* and a *Bhaṭṭa*. The title *Svâmin* was used in some of the early Chalukya inscriptions and one of the Valabhî inscriptions, up to the seventh century. An undated grant of Vikramâditya I., who ceased to reign before A.D. 680, gives as donees Nandisvâmin, Lohasvâmin, and Bhallasvâmin (*Ind. Ant.*, vol. VI, p. 771). Another grant, dated 700 A.D., gives Dâsasvâmin, son of Janasvâmin and grandson of Revâsvâmin Dîkshita, and one of 705 A.D. gives Devasvâmin, Karkasvâmin, Yajñasvâmin, Rudrasvâmin and others (*Ind. Ant.*, vol. VII, pp. 128 and 136), while a Valabhî grant, dated Saṁvat 326 (A.D. 645), has got Maṅkasvâmin (*Ind. Ant.*, vol. I, p. 16). Dr. Bhâṇḍârkar assigns the seventh century to Agnisvâmin, Devasvâmin and Bhavasvâmin, and places Śabarasvâmin two or three centuries earlier (*vide* p. 32 of his *Report*). The general inclination is towards the seventh century for the age of names bearing such titles. The records above noted were of rulers or families that were perhaps close neighbours of the recorders of the present grant. The grant mentions Bhajikanantasvâmin, and with the conclusion arrived at by Dr. Bhâṇḍârkar, it cannot be later than the seventh century.

With respect to the geographical names occurring in our grant, it may be noted that Nirguṇḍipadraka, the place from which it is dated, would be in modern Gujarâtî Nâgaravâḍâ or something like it. And the *Dehezâda of Gaikavâḍî Villages* (published at the Hitechchhu Press, Ahmadâbâd) does give a Nâgaravâḍâ, 6 kos from Dabhoî. Further, the native place or home of the donee is Pâshâṇihrada, which would be Saṇiâdarî, 14 kos from Dabhoî (given in the *Dehezâda*, p. 5). *Hrada* would be masculine *dharo* and feminine *dharî*, changeable to *darî* in Gujarâtî, and *Pâshâṇi* would drop its initial *Pâ*, as Bagumrâ has done with its *Ba* in having Gumṛâ, and give Saṇiâ, and thus we get Saṇiâdarî. From the same Pâshâṇihrada we would get Sâṅkheḍâ if *hrada* were replaced by *kheḍâ* for *kheṭaka*, meaning 'town,' and *Pâ* were dropt as in the other case. Taṇḍulapadraka is obviously Tândaḷajâ, also 14 *kos* from Dabhoî (as given in the *Dehezâda*); and Śrî-Parṇâkâ is Paniu, now desolate (as noted in the same authority), 5 kos from Dabhoî. The map of the Baroda territory does give Tandaljâ and Saṇiâdarî quite close to each other.

TRANSCRIPT.

L. 1. श्रीं स्वस्ति निर्गुण्डिपद्रकावस्थितविजयकटकात् स — — [चिति] — — —[39]

2. र्चितचरणकमलः श्रीकृष्णराजः[40] तत्सूनुरनेकस[म]रविजय — — —[41]

3. त्तिरहितवधूवदनपङ्कजम्लानिकरः श्रीशंकरणः स्वत्पादानुध्यास्सकल-[42]

4. महीमण्डलतलप्रथितकीर्त्तिर्भोगिकपालमहापलुपतिनिरिद्धुल्ल-[43]

[39] Restore सकलचितिमण्डला°.
[40] Read °कृष्णराजः.
[41] Restore °लम्भकी°.
[42] Read शंकरगणस्त° ; °नुध्यातस्त°.
[43] Read °कीर्त्तिर्भोगिक°; महापल्लपति.

L. 5. कस्तद्बलाधिक्रितशान्तिल्ल[44] सर्व्वानेव परमपादीयास्त्वांश्चावेदयति[45]

6. यथा पाषाणिद्वद[46]वास्तव्यकौत्ससगोत्रवाजिसनेयसब्रह्मचारिणो[47]

7. भजिकनन्तस्वामिने पञ्चमहायज्ञधर्म्मक्रियोत्पर्प्पणाय[48] परमभट्टा-

8. रकपादानां पुण्ययशोभिर्व्विद्धये[49] तण्डुलपद्रकान्तर्भकत[50]श्रीपर्षाका-

9. यां पश्चिमसीमनि अचाटभटप्रावेश्यं [51]पत्रपौत्रान्वयभोज्यं आदि-[52]

10. — परागकालमुदकातिसर्गेण व्रीहिपिटकवापक्षेत्रं आच्चाद्दि-[53]

11. — — वक्षिति[स्थि]तिसमकालीनं प्रतिपादिष्त अतुस्या —[54]

12. — — ररानुर्य्याथा भतृनिपतिभिः[55]

V.—INSCRIPTIONS FROM NORTHERN GUJARAT.

By J. Kirste, Ph.D., Vienna.

The subjoined inscriptions collected by Mr. H. Cousens, in Gujarât, were entrusted to me for decipherment by Professor Bühler, who assisted me with his advice. They were found in the following places :—

1. Bhilri (Nos. i—iii),
2. Dilmal (iv—vii),
3. Mandal (viii),
4. Munjpur (ix),
5. Palanpur (x, xi),
6. Roho (xii—xvi),
7. Sarotra (xvii—xxvi),
8. Sonak (xxvii, xxviii),
9. Taraṅga (xxix).

All are written in Devanâgarî characters, with the exception of No. viii, where the first six lines are in Arabic and the last in Gujarâtî. They are mostly injured and defaced. The language is a crude mixture of Sanskṛit and Gujarâtî. Hence the readings are not always certain, and I am not sure that I have succeeded in fully making out the sense of all.

The generally interesting information which they furnish may be arranged under the following heads : —

1.—They yield some notice of the political history of Gujarât. No. viii furnishes a date from the reign of Sultân Ahmad and the names of his father Sultân Muhammad, and of his grandfather Sultân Muzaffar Shâh. It also mentions a Malik Kâmachanda, who seems to have been the Musalman governor or minister in charge of Maṁḍalî (the modern Mandal) in the Viramagâm Taluka, and that of a local chief called Raṇaka (?). No. xi records the death of a Rajput, possibly a local chief Vanarâja, of the Geḍîâ family, in Saṁvat 1282. Nos. xvii—xix speak of two local

[44] Read °धिक्रतशान्तिल्लः.
[45] Read °यान्स्वा°.
[46] Read °द्वद°.
[47] Read °वाजसनेयि° ; °चारिणे.
[48] Read °त्सर्पणाय.
[49] Read °भिर्व्विद्धये.
[50] Can °न्तर्भकत° be for °न्तर्भक्ति° ?
[51] Read पुत्र°.
[52] Restore °त्योपराग°.
[53] Restore °आचन्द्रार्कार्णव°.
[54] Read प्रतिपादितं. The remaining words I am unable to restore.
[55] This line too is unintelligible. [Restore अतीस्वीचितया-ग्रहारस्थित्या भट्टनपतिभिः ?—E. H.]

chiefs of Sarotra—(1) Arajuṇajî, who ruled in Saṁvat 1678, and (2) his son Haradâ-a jî, who ruled in Saṁvat 1685 and 1689. No. xxvii makes us acquainted with a Mahârâṇa Khetala (?) who held the village of Sûṇaka, the modern Sonak, in Saṁvat 1356.

2.—We obtain the following information regarding the spiritual heads of the Tapâgachchha:—No. xxix tells us that Hîravijaya was Bhaṭṭâraka in Saṁvat 1642. This inscription mentions also Vijayasena, who succeeded him (see Klatt, *Ind. Ant.*, vol. XI, p. 256). Vijayadeva, the successor of the latter, is alluded to six times in the inscriptions Nos. xx—xxiii, xxv, and xxvi, which are all dated in the year Saṁvat 1689; while his appointed successor Vijayasiṁha is mentioned once (inscription xx). Inscription No. ii makes us acquainted with a Guru of the Mahideśvarîya Maṭha called Jirâja, *i.e.* probably Jerâja or Jayarâja.

No. I.[1]

L. 1. सं[व]त १[३]५ [८] वर्षे [आ]श्विन वि[द] १५ सोमे
2. ॥ प्र[ग्व]टज्ञातीय श्रे[ष्ठ] — — [ण]सुत
3. समयकेन मूर्ति कारापि[त][2] . . .

TRANSLATION.

In the year Saṁ. 1358, on the 15th (*day*) of the dark half of Âśvina, a Monday, a figure was caused to be made by the Śreshṭhin Samayaka, son of . . . of the Prâgvâṭa gotra.

No. II.[3]

L. 1. [श्री] महिदेश्वरीयमठाधिप-
2. जिराजगुरु[श्रीध्यान]गणाचार्य-
3. स्य ॥

TRANSLATION.

(*The image*) of the venerable Dhyânagaṇâchârya, the guru Jirâja, the lord of the Mahideśvarîya monastery.

No. III.[4]

L. 1. श्रीं ॥ श्रावण सुदि १५ चवण ज्येष्ट वदि
८ जन्मा । फागुण [श्रा]
2. सुदि १२ दिक्खा । फागुण वदि १३ नाणं ।
ज्येष्ट वदि ९ मुक्खो स्वामि

TRANSLATION.

Hail! The conception (*chyavana*) on the 15th (*day*) of the bright half of Śrâvaṇa; birth on the 8th (*day*) of the dark half of Jyeshṭha; consecration (*dîkshâ*) on the 12th

[1] At Bhilri: on the base of an image in the Jaina temple.
[2] Read मूर्त्तिः कारापिता.
[3] At Bhilri: on the base of an image in Mahadeva's temple.
[4] At Bhilri: in an old well outside the village.

(*day*) of the bright half of Phâlguṇa; enlightenment (*jñâna*) on the 13th (*day*) of the dark half of Phâlguṇa; liberation (*moksha*) on the 9th (day) of the dark half of Jyeshṭha . . . . . .

The stone bearing this must have been taken from a Jaina temple, and the inscription refers to the career of one of the Tîrthaṁkaras.

No. IV.[5]

L. 1. संवत् १[२]९५ वर्षे पौषे वदि ८ गुरौ गाभलाग्रामे डीलविक-
2. भंगानंतरं श्रीपार्श्वनाथबिंब[6] मातृपितृमूर्त्तिश्च कारिता श्रेः
3. सोहडसुतकुमरभदेन[7]

TRANSLATION.

In the year Saṁ. 1295 (?) on the 8th (*day*) of the dark half of Pausha, a Thursday, an image of the venerable Pârśvanâtha and a figure of his parents were made by the Śreshṭhin Kumarabhadra (?), son of Sohaḍa, in the village of Gâbhalâ, in the district (?) of Ḍîlavika.

No. V.[8]

L. 1. [ओं] सिद्धिः । — — । सज — समु-
2. द्रो । याव [च] — — [त]डि[त]ो मे[कः] ।
3. यावत्त — — — — णे । ताव-
4. द्वि — — — — — य — ॥ स्व-
5. ॥ स्ति [संवत् १५१२]वर्षे वै-
6. षाष शुदि १० उगौकेला
7. ॥ उत दा[गा]सुत वादाकेन हि
8. जेयकः करापितः ॥ नुत [भरव]
9. अस्मिन — [शे]लके कृते सति उ-
10. भय कुला नद्ये [भवत] मूटप दृ-
11. षद प्रतिसूत्र सागा कृत [ट]क ४००
12. कश्यप°[डाहु] श्वो वश्व

Nothing can be made out of this with certainty except the words :—"on the 10th (*day*) of the bright half of Vaiśâkha . . . . was caused to be made . . . . ."

No. VI.[9]

L. 1. संवत १५३२ वैसाष वदि ११
2. रवौ के° लषासुतदेवा-
3. केन स्थापितो नारायणः ।

TRANSLATION.

In (*the year*) Saṁ. 1532, on the 11th (*day*) of the dark half of Vaiśâkha, a Sunday, (*an image*) of Nârâyaṇa was placed by Ke. Devâka, son of Lakhâ.

[5] At Dilmal: on the base of an image of Pârśvanâtha.
[6] Read बिंबं.
[7] May also be °चदेन.
[8] At Dilmal: on a pillar of the Kîrtistambha to the west of the large temple of Limbu Mâtâ.
[9] At Dilmal: on the seat of an image in a small temple on the west of the large temple of Limbu Mâtâ.

No. VII.[10]

L. 1. स्वस्ति संवत १५३२ वर्षे वैसाष वदि ११

2. रवौ के° रा[घ]सुत मा° सादाझांटा

3. [यए]तयी भार्या ठां° नरसिंग-

4. तनया बाइ रूपाइ मा° सादास[ह]

5. तथा ठा° गोपालतनया बाई मांई

6. मा° झांटासह अहर्निशि श्रीलक्ष्मी-

7. नारायणाभ्यां प्रणमतः ॥ प्रति-

8. मा पिंडी [तत]: कारापिता शिव-

9. मस्तु ॥ कल्याणमस्तु शुभं भवतु ॥

Translation.

Hail! In the year Saṁ. 1532, on the 11th (*day*) of the dark half of Vaiśâkha, a Sunday, Bâî Rûpâi, daughter of Ṭhâ(kura) Narasing (Narasiṁha), wife of Mâ (ṇḍalika) Sâdâjhâṁṭâ, son of Ke. Râghâ(?) (and) mother of Sâdâsaha (?)—likewise Bâî Mâṁî, daughter of Ṭhâ(kura) Gopâla and mother of Jhâṁṭâsaha, bow day and night to Lakshmî and Nârâyaṇa. An image (*and*) then a base (*for it*) was caused to be made.

No. VIII.[11]

L. 1. بتاریخ پانزده یوم ماه ذی‌القعده سنة عشرین و ثمانمئه

2. درعهد سلطان سلاطین احمد بن محمد بن مظفر شاه

3. السلطان بن سلطان بن سلطان . . . . عمل کامجند . . . . . این کتابت[12]

4. . . . . .

5. . . . . .

6. . . . . .

7. [स्व] स्ति संवत् १४७४ वर्षे पौष वदि

8. — क्रे[13] अद्येह मंडल्यां मलिक श्री [का]-

9. मचंदप्रतिपत्तौ राण श्रीरण[क]-

10. विजयराज्ये समस्तमांडलिनि[वा]-

11. [सी]त्योकविद्यमान मांडवी [हद] खप

12. [त]निश्चल कीधी ते पूर्वम[दनी] [14]को

13. ल[खद]निहरदिपू[छ]ीयाहिजेपा

14. पवर्त्तदाननिलाविलाय [दपं तप]

[10] At Dilmal: on the base of the image of Lakshmî Nârâyaṇa in a small shrine.

[11] At Mandal: on a stone in the Chauki.

[12] The transcription of the Persian text I owe to the kindness of Prof. Karabacek at Vienna. Lines 4 to 6 are illegible.

[13] L. 8. Probably शुक्रे is to be read.

[14] Corrected below the line to पुर्व [मद]—नी. The third letter may be मु and the fifth seems to have been intentionally effaced.

TRANSLATION.

Persian Text.—At the date on the 15th day of the month Dhu-l-Qa'de, in the year eight hundred and twenty (of the Hijra, *i.e.* the 24th December of 1417 A.D.), during the reign of the Sultân of Sultâns Ahmad, son of the Sultân Muhammad, son of the Sultân Muzaffar Shâh . . . business(?) of Kâmajand . . . . this writing . . . . . .

Sanskrit Text.—Hail! In the year Saṁ. 1474, in the dark half of Pausha, on a Friday (Friday, 24th December 1417 A. D.), to-day, here in Maṁḍalî, during the administration of Malik, the illustrious Kâmachanda, in the victorious reign of Râṇa the illustrious Raṇaka (?),—the business of the limits of the custom-house was settled in the presence of all the inhabitants of Maṁḍalî . . . . . .

No. IX.[15]

L. 1. । संवत् १२११ वर्षे वैशाखे शुदि ५ वर—
2. हडा [थानभ]मा — तथा माय — — [थरि]सी [क]म
3. मताल सा — — धव — श्रीत्रि[पुर] सदेव कारापित . . .

Much defaced and probably mutilated on the right side. Nothing can be made out except the date Saṁvat 1211, Vaiśâkha śudi 5.

No. X.[16]

L. 1. संवत् १२१७ वर्षे कार्तिक शुदि १०
2. क्रे[17] खीवाणास्थाने श्रीमहावीर
3. त्ये[18] योसा पेदिकायां [स्र]ाविका प
4. [थ]ी स्थंजमेकं कारापितं ॥ [ये]चि

This inscription seems to refer to a donation in the temple of Mahâvîra at Khîṁvâṇâ, made in Saṁvat 1217, on the tenth day of the bright half of Kârttika, a Friday. Hence this stone, too, must have been removed from its original site.

No. XI.[19]

L. 1. । संवत् १२८२ वर्षे पौष शुदि ४ शुक्रे गेडीआ
2. राउत्त [मे]घां [सुत्त] वणरां । [धा]रातीर्थे-पतितः ॥

ABSTRACT.

In the year Saṁ. 1282, on the fourth (*day*) of the bright half of Pausha, a Friday, fell the Geḍîâ Râutta (*Râjaputra*) Vaṇarâṁ (*Vanarâja*), the son of Meghâṁ.

The stone must be a so-called Pâliâ.

No. XII.[20]

L. 1. संवत् १२५९
2. षे कार्त्तिक सुदि १
3. शुक्रे । [ज]सदेवसुत

[15] At Munjpur: in the Jâmi Masjid, on a beam.
[16] At Palanpur: on the side of a well.
[17] Read शुक्रे.
[18] Read चैत्ये.
[19] At Palanpur: on a loose stone lying near the railway.
[20] At Roho: on a pillar of the Chhattri of Pârśvanâtha; much defaced.

L. 4. [तो]जो गा — — — श्रे
5. यं — पं — — — कुं
6. — — कारापिता ॥

TRANSLATION.

. . . . caused to be made by . . . . son of Jasadeva in Saṁvat 1259, Kârttika sudi 1, a Friday. [22]

No. XIII.[21]

L. 1. संवत् १२६[९] — ती
2. — — — — वदि १४
3. — — — देव —र्य सि
4. रीद्वा — — व — ता
5. — — — प्रदत्ता ॥

No. XIV.[22]

L. 1. संवत् १२९९ वर्षे वैशाख शुदि १३ सोमे ऋषभदेवीचैत्ये निर्वृतिगच्छे गौरदेविसुते[न वाला] केन मातानिमित्तं नेमिनाथबिंबं कारा[पितं] शुभं भवतु ॥

TRANSLATION.

In the year Saṁ. 1299, on the 13th (*day*) of the bright half of Vaiśâkha, a Monday, an image of Neminâtha was caused to be made, for his mother's sake, by Vâlâka (?), son of Gauradevi of the Nirvṛiti-Gotra in the temple of Ṛishabhadevî (?).

No. XV.[23]

L. 1. ॥ श्रीं ॥ श्रीगणेशाय नमः । संवत् १६[७४]
2. वर्षे । पोसमास । कृष्णपक्षे । पंचम्यां ति-
3. थौ । गुरुवासरे । [डाभी]वंशे । भट्टेसरी [—][24]
4. शाषायां । रांत श्रीमांडणजी । भार्या बाइ
5. श्रीचांपा वापी करापिता । प्र[ा]साद द्वौ सहि-
6. ता प्रतिष्टा करापिता । बाई पुत्री श्रीसज्ज-
7. बाई सहितेना पीरोजी ५१००० एकावन्न
8. सहस्रव्ययो कृता । आ चंद्रार्कं नंद्यात्
9. मासं ११ कार्य वी प्रासाद द्व सहिता कृता ।
10. वंशो विस्तरंबायातु । यातु पुण्यं मह-[25]
11. यश । आयुविपुलतां यातु । यस्यषा वा-[26]
12. पिका कृता ॥ ॥ — [धरनेना] ढाला कृतं ॥
13. पं° — — — — — — श्रीरस्तु ॥ कल्याणमस्तु ॥

[21] At Roho: on a pillar in the third storey of an old well,—much defaced.
[22] At Roho: on the arch over the old well,—first storey.
[23] At Roho: on a pillar in the third storey of the old well.
[24] L. 3: Probably [जी].
[25] L. 10. Read °तरमा° । °महद्यश.
[26] L. 11. Read °र्विपु° । यस्यैषा.

TRANSLATION.

In the year Saṁ. 1674 (?), on the 5th lunar day of the dark half of Pausha, a Thursday, a well was caused to be made by Râṁta Mâṁḍaṇajî, (*whose*) wife (*was*) Châṁpâ, and together with two temples it was consecrated. He, together with his daughter Sajja Bâî, spent 51,000 *Pîrojî* (*Rupees*) (*for this purpose*). May it rejoice as long as sun and moon endure! In 11 months the work (*i.e. the well*), together with the two temples, was completed. May the race extend! May great merit and fame come (*to him*)! May the life of him be lengthened who built this well! The Ḍhâlâ was made by Paṁ(ḍita) . . . .

No. XVI.[27]

L. 1. श्री संवत १६७६ वर्षे पौष शुदि ४ दने [वारगरु आ][28]

2. — मानच्छत्र रात श्रीमडणजी भारय श्रीचप बाइ पूत्री सज्जनजे — पू — [प]ाल

3. सूत्र ना[बा] स — — — — — श्रीगणेश न — — — —

4. म श्रीनराअ[न] — — — — — —

The same persons seem to be mentioned as in the preceding inscription.

No. XVII.[29]

L. 1. संवत १६७८ वर्षे फागणमासे शू पक्षे नवम्यां तथौ शनिवसरे रो [ह]-[30]

2. ॥ णीनच्छत्रे । धंन्या अयोध्यादसरथनृपा साप माताप धांन्या

3. ॥ धंन्या वाणी कविवरमुखे रांमनांमप्रवृता । ध्यन्या देसो ऋघ-

4. पतिभवांन्[31] जत्र रांमाअवतारा धन्यो लोको नीआतमगुंणा रांम

5. ॥ वाच्यं शृणोति ॥ १ ॥ रात श्रीअरजुणजी: । बाई श्रीपदमां बाई । बाई[32]

6. ॥ श्रीअमरी ॥ पुत्र श्रीहरदासजी वेजयराज्ये:[33] । छत्री कारापिता

ABSTRACT.

In the year Saṁ. 1678, on the 9th lunar day of the bright half of Phâlguṇa, a Saturday, under the Rohiṇî Nakshatra, during the reign of Arajuṇajî, whose wives were Padamâṁ and Amarî, and whose son was Haradâsajî, a Chhatrî was caused to be erected.

No. XVIII.[34]

L. 1. सं १६८५ वर्षे श्रवण सुदि ११ दने [हरदास लषना][35]

[27] At Roho: on the base of an image in a ruined shrine near the old well.

[28] Perhaps वारगुरु.

[29] At Sarotra: in the Bhavan Dhvaja temple.

[30] L. 1. Read शु(क्रे) । तिथौ । रोहिणी°.

[31] *Bhavân* is meant for *bhagavân*.

[32] The metre of the verse in ll. 2—5 seems to be Mandâkrântâ. It may be restored as follows:—

Dhanyoyodhyâdaśarathanṛipah sâpi mâtâpi dhanyâ,
Dhanyâ vâṇî kavivaramukhe râmanâmapravṛittâ,
Dhanyo deśo raghupatibhavân yatra râmâvatâro,
Dhanyo loko nijatamaguṇâṁ râmavâchaṁ śṛiṇoti.

[33] L. 6. Read विजयराज्ये.

[34] At Sarotra: in the Bhavan Dhvaja temple.

[35] L. 1. Read श्रावण.

TRANSLATION.

In the year Saṁvat 1685, Śrâvaṇa Sudi 11, Haradâsa . . . . .

No. XIX.[36]

L. 1. संवत १६[८९] वर्षे आषाढमा[से] [ब]हुलप[क्षे]एकादीसी ११ तथ[ौ][37] रविवासरे — —
2. ॥ धान्या अयोध्यादसरथनप सा माताप धान्या धान्या वांणी कविवरमुखे
3. ॥ रामनामप्रवृत्ता: । धन्या देसो [ऋघु]पतिभवान् जित्र रोमाअवतारा धन्या
4. ॥ [लो] का नीअतमगुणा रामवाच्य शृणोती: ॥ १ ॥ रात श्रीहरदासजी । बा-
5. ई श्रीजिवंती ॥ बाई राजू ॥ सबक ॥ वषद्म नाम संवत्सरो । पूत्र श्रीतोग[बी] व-
6. ॥ जयराजे ॥ छत्री करापित:[38] ॥ २ ॥

ABSTRACT.

In the year Saṁ. 1689, on the 11th lunar day of the dark half of Âshâḍha, a Sunday, during the reign of Haradâsajî whose wives were Jivantî and Râjû and whose son was Togabî (?), a Chhatrî was caused to be erected. (Regarding the verse see inscription No. xvii.)

No. XX.[39]

L. 1. ॥ श्रीं ॥ भट्टारकश्रीविजयदेवसूरीश्वरगुरुभ्यो नम: आचार्य श्रीविजयसिंह-
2. सूरीश्वरगुरुभ्यो[40] नम: ॥ सं० १६८९ वर्षे श्रावण व० ११ दिने देहरीनीपजतइं सं [घप]
3. लाडण भार्या नाथी सुत सं० हरदास । सं० सांपा । सं० तेजा । सं० देवकरणई रूपईय
[— —][41] । आप्या छइं [॥]

ABSTRACT.

In the year Saṁ. 1689, on the 11th day of the dark half of Śrâvaṇa Saṁ . . . Lâdaṇa, whose wife was Nâthî and his son Saṁ. Haradâsa, Saṁ. Sâṁpâ, Saṁ. Tejâ, Saṁ. Devakaraṇaî, gave silver Thapas (?) on the completion of the temple, while Bhaṭṭâraka Vijayadevasûri and Vijayasiṁhasûri were [*living*].

No. XXI.[42]

L. 1. ॥ श्रीं ॥ भट्टारकश्रीविजयदेवसूरीश्वरगुरुभ्यो नम:[43] ॥ संवत १६८९ वर्षे [वदि]
2. [ना] सं० लाडण भार्या ना[थ]सुत सं० हरदास सं० सांपा सं० तेजा सं० [देवकरण]
3. — — — — [सुत याब] — क — — — स्वपति[वुका] — दि[सर्वेषां] श्रेयो-
4. र्थं । श्रीमहावीरप्रासाद — ॥ देवकुलिका — रूप्ये: [कारिता] ॥:

ABSTRACT.

In the year Saṁ. 1689, in the dark half of . . . Saṁ. Lâḍaṇa, whose wife was Nâtha (?), and his son Saṁ. Haradâsa, Saṁ. Sâṁpâ, Saṁ. Tejâ, Saṁ. Devakaraṇa, erected a chapel in connection with the temple of Mahâvîra.

[36] At Sarotra: in an old chhattri.
[37] L. 1. Read एकादशीतिथौ.
[38] L. 6. Read विजयराज्ये । कारापिता.
[39] At Sarotra: in the Bhavan Dhvaja temple.
[40] Read °गुरुभ्यो.
[41] Looks like यप.
[42] At Sarotra: in the Bhavan Dhvaja temple. Preservation bad and most letters indistinct.
[43] Read गुरुभ्यो.

No. XXII.[44]

L. 1. ॥ श्रीं ॥ [45]भटारकश्रीविजयदेवसूरीश्वरगुरूभ्यो नमः ॥

2. सं० १६८९ व० सं लाडण [भा० वा०] [46]नाथी [त्य पूग] सं० हर-

3. दास सं० तेजादिकुटुंब श्रेपार्श्वदेहरी कारापिता ॥

Abstract.

In the year Saṁ. 1689, in the dark half of . . . a temple of Pârśva was caused to be made by Saṁ. Lâḍaṇa, whose wife was Nâthî, and his son (?) Saṁ. Haradâsa, and by the family of Saṁ. Tejâ.

No. XXIII.[47]

L. 1. ॥ श्रीं ॥ तपागच्छाधिराजभट्टारकश्रीविजयदेवसूरिगुरूभ्यो न°

2. सं० १६८९ वर्षे फागु° शुदि १३ दिने ए देहरीनीपजतइ वुः हरदास—

3. बु[प]नावु माडण तथा भोज — देभइ रूपए [— —][48] आप्या छ

Abstract.

In the year Saṁ. 1689, on the 13th day of the bright half of Phâlguṇa, on the completion of this temple, silver Thapas (?) were given by Haradâsa, whose father (?) was Mâḍaṇa (Lâḍaṇa?)

No. XXIV.[49]

L. 1. ॥ श्रीं ॥ सं० १६८९ वर्षे फागुण शुदि १० दिने वु[प] — करणइ ए देहरी [नीपजतइ]

2. रूपइआ [— —] [50]आप्या छइ ॥ इति मंगलम् ॥ श्री ॥ श्री ॥ श्री ॥

Abstract.

In the year Saṁ. 1689, on the 10th day of the bright half of Phâlguṇa, on the completion of this temple, silver . . were given by Karaṇa (?).

No. XXV.[51]

L. 1. ॥ श्रीं ॥ श्रीविजयदेवसूरिगुर[ा]भ्यो नमः ॥ सं° १६८९ वर्षे फागुण शु

2. दि १० दिने वुहरा-[वस्ता]छोकरे ए देहरीनीपजतइ रूपईआ — — आप्या छे — — — —:

3. . . . .

Abstract.

In the year Saṁ. 1689, on the 10th day of the bright half of Phâlguṇa, on the completion of this temple, silver . . were given by the son of . . . . .

[44] At Sarotra: in the Bhavan Dhvaja temple.
[45] Read भट्टार°, °गुरु°.
[46] Possibly for भार्या बाई.
[47] At Sarotra: over a shrine door in the Bhavan Dhvaja temple.
[48] Looks like थवा.
[49] At Sarotra: over a shrine door in the Bhavan Dhvaja temple.
[50] Looks like पप.
[51] At Sarotra: over a shrine door in the Bhavan Dhvaja temple.

No. XXVI.[52]

L. 1. ॥ श्रीं ॥ भट्टारकश्रीविजयदेवसूरिगुरु-

2. भ्यो नमः सं० १६८९ वर्षे फा° वदि ११ दिने ए

3. देहरीनीपजतइ वु मा[ता] ताना [रा]ज पालि रूप [य थव]

4. आप्या छइ.॥

Abstract.

In the year Saṁ. 1689, on the 11th day of the dark half of Phâ(lguna), on the completion of this temple, silver Thapas (?) were given by . . . .

No. XXVII.[53]

L. 1. । संवत् १३५६ वर्षे चैत्र व ११

2. गन । यद्येह सूणकग्रामे म-

3. हाराण श्री[खे]तलप्रतिपत्तौ

4. लीष ° महिपाकेन देवीश्री-

5. शिवलीयात्रायां नाट [पूजाय]

6. प्रदत्त पा[द्र] सं दि[न] पूमि—

7. [ग्र]नं — — ना माता [त्रियो]—

8. पोलक [ब्रह्मपुरे] सहित [सक]

9. लमपि ग्रा[मं] ॥ श्रीः ॥

Abstract.

The inscription refers to some gift made by one Lîsha (?) Mahipâka in Saṁ. 1356, on the 11th day of the dark half of Chaitra, during the administration of the Mahârâṇa, the illustrious Khetala (?) in the village of Sûṇaka, on the occasion of the Yâtrâ of Devî Śrîśivalî.

No. XXVIII.[54]

L. 1. । संवत् १५९६ वर्षे

2. श्रावण वदि १३ सोमे — — —

Translation.

In the year Saṁ. 1596, Śrâvaṇa vadi 13, a Monday . . . .

No. XXIX.[55]

L. 1. ॥ संवत् १६४२ वरषे आसाढ शुदि १०

2. दने पातसा श्रीअकबर शहि

3. गढीआ° महेस गढी सजा

4. पगी श्री° गोवंद पगी श्रीरांम

[52] At Sarotra: over a shrine door in the Bhavan Dhvaja Temple.
[53] At Sonak: on a pillar in an old temple.
[54] At Sonak: on the base of an image in the same temple.
[55] At Taranga:-on the side of the great temple.

L. 5. जईनतु पातया जंगमतीर-
6. थ श्रीहीरविजयसूरिः ॥
7. श्रीवजयसे । नसूरिः ॥
8. तेहना धरमं साचा जांणी
9. श्रीवीसलनगरि संघिमूषि
10. साहा° गणांपति आदर
11. करी गुरथ ठामठामथक
12. गरथ आणीनि प्रासादनु
13. नवो आघार कीथो छिः ॥
14. सो° सवसी कूरीआ
15. उपरि रही कबाडू करा छ
16. सूत्र° गीवाल वडनगर
17. सूत्र° भूपा वीसलनगर
18. कबाडूकरः ॥ सू° गो [पा]
19. रात° साहरुपासरठा

Seems to refer to the restoration of the temple in Saṁvat 1642.

VI.—THE JAINA INSCRIPTIONS FROM ŚATRUMJAYA.

By G. Bühler, Ph.D., LL.D., C.I.E.

The subjoined editions and abstracts of 118 inscriptions, found in the Jaina temples on the hill of Śatruṁjaya near Pâlitâṇâ, have been prepared according to the impressions, taken by Mr. Cousens during the working season of 1888-89, and made over to me by the Editor. They consist of two great series, the first comprising Nos. i-xxxii which range between Saṁvat 1587 and 1710, and the second, Nos. xxxiii-cxv, which run from Saṁvat 1783 to 1943 or 1887 A.D.[1] As the latter series of course possesses in general little historical interest, I have thought it inadvisable to publish them *in extenso*, and I believe the abstracts given below will satisfy all requirements. I have, however, made an exception with No. cv, because it contains a tolerably complete account of the heads of the Añchala *gachchha*, regarding which hitherto very little has become known. Moreover, it furnishes a good sample of the Sanskṛit, written by the Yatis of our days, and it may be useful for settling the controversy regarding the origin of the "mixed" dialects found in older books and inscriptions, as well as that regarding the advisability of bringing, by conjectural emendations, the language of somewhat older Jaina authors such as Merutuṅga, Râjaśekhara and Jinamaṇḍana, into harmony with the rules of Sanskṛit grammar. The transcript of this document as well as those of Nos. i-xxxiii and No. cxviii have been prepared by Dr. J. Kirste, Privat-Docent in the Vienna University, and to him belong also the footnotes appended to the same.

As regards the historical information contained in the 118 inscriptions, it falls under the following heads :—(1) notes regarding the political history of Western India;

[1] The dates of Nos. cxvi-cxvii are not certain. No. cxviii ought properly to stand after No. xii.

(2) notes regarding the schools of the Jaina monks; (3) notes regarding the subdivisions of the Jaina laymen.

As regards the first point, No. I is the most important document; for it names (l. 1) three Sulṭâns of Gujarât: (1) Mahimûda, (2) Madâphara, and (3) Bâhadara, and states that the latter was alive in Vikrama Saṁvat 1587, and (l. 2) that his minister was Shâna (Khân) Majhâdashâna or Majhâdaka (l. 26). It further enumerates (ll. 8-10) four rulers of Chitrakûṭa—(1) Kumbharâja, (2) Râjamalla, (3) Saṁgrâmasiṁha, (4) Ratnasiṁha, which latter ruled in Saṁvat 1587, and adds (l. 23) that Karmasiṁha or Karmarâja, who made (l. 27) the seventh restoration (*saptama uddhâra*) and re-built the temple of Puṇḍarîka, was his prime minister. We are further told (l. 26) that he did so with the express permission of Sulṭân Bâhadara, and obtained from him a *sphuraṅmâna, i.e.* a *fermân*, for this purpose. The negotiations were conducted by a *mantrî* Rava (*ravâkhya*) Narasiṁhaka, probably also a Jaina, who was in the employ of Sulṭân Bâhadara's prime minister.

With respect to the list of the sovereigns of Gujarât, it deserves to be noticed that Sulṭâns Sikandar and Mahmûd, the two brothers of Sulṭân Bahâdur, who reigned each for a short period after Sulṭân Muzaffar II., have been left out. I am unable to identify Khân Majhâd or Majhâdaka, who, according to our inscription, was Bahâdur's vazîr in Saṁvat 1587. According to the *Mirât-i-Sikandarî*,[2] that dignity was bestowed on Tâj Khân in A.D. 1526; nor is Karmarâja or Karmasiṁha mentioned in Tod's account of the history of Mevâḍ. But there is no reason for doubting the veracity of the document. The list of the four Râṇâs agrees with Tod's. The statements of the *Mirât-i-Sikandarî* (*op. cit.*, p. 350) prove that Ratnasiṁha really ruled in Saṁvat 1587, and that his relations with the Sulṭân of Gujarât were of a friendly nature.

Next come the dates from the reigns of the third and fourth Mughal Emperors—

1. Jahângîr is mentioned as Nûradîna J. Savâi in Nos. xv, xvii—xx, xxiii, xxiv, which are all dated in Saṁvat 1675, as well as in No. xxvii of Saṁvat 1683. Nos. xvii-xx mention also prince Khosrû (*Shâhijâdâ Suratâṇa Shosaḍû*) and the governor (*sobaî*) of Ahmadâbâd (*Râjanagara*), Sulṭân Khurme (*Sahiyâna suratâṇa Shurame*).

2. Shâh Jihân (*Śâhajyâhâṁ*) occurs once in No. xxx, which is dated in Vikrama Saṁvat 1686 and Śaka Saṁvat 1551. The two dates agree perfectly with the facts. And it is also correct that Suraṭâṇa Khurme, *i.e.* Sulṭân Khurram or Shâh Jihân, was viceroy of Gujarât in Saṁvat 1675. For the Muhammadan historians inform us that the latter province was added to the other governments held by him in A.D. 1617. Of interest, too, is the mention of Shâhijâda Suraṭâṇa Shosaḍû, *i.e.* prince Khosrû, (Nos. xvii—xx), who no doubt was alive in Vikrama Saṁvat 1675, but had been a prisoner ever since the second year of his father's reign.

Among the local chiefs of Kâṭhiâvâḍ, the inscriptions mention—

(1) Jâm (*Yâma*) Śatruśalya and his son, Jasavanta, which latter, according to No. xxi (l. 4) ruled at Navînapura, *i.e.* Ṇavânagar, in Hâllâra, *i.e.* the Halâr Prânt, in Vikrama Saṁvat 1675;

(2) Some of the Gohel chieftains of Pâlitâṇâ, *viz.*,—

(*a*) Khâṁdhujî and his son, Śivâjî, in No. xxvii, ll. 38-9, of Vikrama Saṁvat 1683;

[2] *The Local Muhammadan Dynasties of Gujarât*, by Sir E. C. Bayley, p. 334.

(*b*) Unaḍâjî in No. li, of V. S. 1861;
(*c*) Khaṁdhâji; his son, Noghaṇaji, and his grandson, Pratâpasiṁghajî, in Nos. lxviii and lxix, dated V.S. 1891 and 1892;
(*d*) Noghaṇajî and his son, Pratâpasiṁghaji, in No. xcvi, of V.S. 1910; and
(*e*) Pratâpasiṅgajî, V.S. 1916 (No. ciii).
(*f*) Sûrasiṁghaji, in No. cxi, of V.S. 1940.

The information of the inscriptions agrees perfectly with the notes on the history of Navânagar and Pâlitâṇâ, given in the *Bombay Gazetteer* (vol. viii, p. 559). According to the latter work, Jâm Jasojî, the son of Jâm Satâjî, ruled from A.D. 1608 to 1624. It is not difficult to recognise Jasavanta in Jasojî. Satâji is a very considerable abbreviation of Satrsâl, the more usual form for the Sanskṛit Śatruśalya, "an arrow for his enemies." As regards the Gohels, we read (*op. cit.* pp. 604f.) that Khândojî II. was succeeded by Shavajî II. This is no doubt the pair of the inscription, as Shavajî is placed five generations before A.D. 1766. The other chiefs mentioned in the inscriptions are called in the *Gazetteer*, Unadjî, A.D. 1766—1820, Khandojî IV., 1820—1840, Noghaṇajî IV., A.D. 1840—1860, Pratâpsinghjî, 1860, Sûrsinghjî, since 1860. It is amusing to note that in No. xcvi, Noghaṇaji receives the proud titles *râjarâjeśvara* and *mahârâjadhirâja*, though the Pâlitâṇâ State pays tribute to several masters and ranks among the second class states of Kâṭhiâvâḍ. Besides, Thakur Noghaṇajî was, according to the *Bombay Gazetteer*, by no means as well off as his successors, who have a gross revenue of five lakhs of rupees; for his state was held under Government guarantee in farm by Vakhatchand, the Nagarsheṭh of Ahmadâbâd, from A.D. 1821—1831, when prince Pratâpsinghjî managed to get it out of the hands of the banker. None of the numerous donors from Ahmadâbâd, Bombay, and other towns in the British territory, has thought it necessary to mention the British Government. But Harashachaṁda, *i.e.* Harakhchand of Damaṇa-bandira or Daman, gratefully mentions, in No. xlv of V.S. 1860, that he was honoured by the *Phiraṁgijâti Puratakâla pâtasâhi, i.e.* by the king of Portugal. Compared with this, the forgetfulness of the family of the Nagarsheṭh of Ahmadâbâd is, to say the least, remarkable.

The next point which claims attention is the copious information which the inscriptions furnish regarding several schools of Jaina monks, the Kharatara, Tapâ, Añchala, and Sâgara gachchhas. Lists of the spiritual heads of the former two sects have been published by Dr. Klatt in the *Indian Antiquary*, vol. XI, p. 245 ff, and a Kharatara *paṭṭâvali* from the *Praśasti* of the temple of Vâdipura Pârśvanâtha has been given, *ante*, vol. I, p. 319. The other two *paṭṭâvalis* have not, as far as I know, been made known before:—

I.—Paṭṭâvali of the Kharatara gachchha.

The following list is given in No. xvii—

1. Ud(d)yotanasûri,
2. Vardhamânasûri, *vasatimârgaprakâśaka*,
3. Jineśvarâsûri I.,
4. Jinachandrasûri I.,
5. Abhayadevasûri, composer of the *Navâṅgî vṛitti*, and discoverer of the Pârśvanâtha of Stambhana,
6. Jinavallabhasûri,
7. Jinadattasûri, to whom a *devatâ* gave the title *yugapradhâna*,[3]
8. Jinachandrasûri II.,

[3] The first seven Sûris are mentioned also in No. xviii.

9. Jinapattisûri,[4]
10. Jineśvarasûri II.,
11. Jinaprabodhasûri,
12. Jinachandrasûri III.,
13. Jinakuśalasûri,
14. Jinapadmasûri,
15. Jinalabdhisûri,
16. Jinachandrasuri IV.,
17. Jinodayasûri,
18. Jinarâjasûri,
19. Jinabhadrasûri,[5]
20. Jinachandrasûri V.,
21. Jinasamudrasûri,
22. Jinahaṁsasûri,
23. Jinamâṇikyasûri,

24. Jinachandrasûri VI,[6] who awakene d the Pâtisâhi of Delhi, Akabara, received from him the title *yugapradhâna*, and obtained an edict not to kill during 8 days in all countries, who appeased the angry Jahâṁgîra and protected the Sâdhus banished by him.

25. Jinasiṁhasûri, who caused the *mantrin* Karamachandra to institute[7] a *rûpanandi* festival at an expense of 12,500,000 (*sapâdakoṭi*), wandered through Kaṭhina, Kaśmîr and other countries, pleased Akabara-Sâhi, stopped for a year the slaying of aquatic animals, caused an edict of not killing to be proclaimed in Śrîpura,[8] Golakuṁḍâ (Golkonda), Gajjaṇâ (Ghazni), and other countries, and received the title of *yugapradhâna* from Jahâṁgîra-Nûradî-Mahammada.

26. Jinarâja,[9] whose parents were Sâ Dharmasî and Dhâralade, who belonged to the Bohittha race, received a boon from the goddess Ambikâ, and in consequence deciphered the *praśasti* on an ancient image at Ghaṁghâṇîpura. In No. xxvi there is a second date, Saṁvat 1682 for him.

The later inscriptions mention:—

Jinachandrasûri, Saṁvat 1794,[10] (No. xxxix); Jinaharshasûri,[11] Saṁvat 1887 (No. lx), Saṁvat 1888, Saṁvat 1891 (No. lxviii), Saṁvat 1892 (No. lxix); Jinamahendrasûri, successor of the preceding, Saṁvat 1893 (No. lxxx), stated to belong to the Pippalîya branch (Nos. lxxxii-v),[12] Saṁvat 1903 (No. lxxxviii).

Jinasaubhâgyasûri, successor of Jinaharsha, Saṁvat 1910 (No. xvi).

Jinamuktisûri, Saṁvat 1922 (No. cvi). The statements of the latest inscriptions show that there were several heads of the Kharatara *gachchha*, which fact is known to everybody personally acquainted with the sect. I met Jinamuktisûri at Jesalmîr in 1874, and at Bikânîr another head of the Kharataras called Hemasûri. The pupils of a third Yugapradhâna of the same community visited me in 1876 at Surat, when he passed through the town.

II.—Paṭṭâvali of the Tapâ gachchha.

No. xii mentions first Vardhamâna (verse 2), Sudharma (verse 3), Susthita and Supratibuddha, the founders of the Koṭikagaṇa (verse 4), Vajra, the founder

[4] This form, which is found also in the Pâtan *Praśasti*, *ante*, vol. I, p. 319, seems to be preferable to Dr. Klatt's Jinapati, *Ind. Ant.*, vol. XI, pp. 245ff.

[5] Mentioned also in No. xviii.

[6] Mentioned also in Nos. xviii—xx, xxiii, xxxiv.

[7] Nos. xviii—xx, xxiii—xxiv, add "before Akabarasâhi."

[8] According to No. xviii Śrîkâstîpura, according to No. xix Śrîkâra-Śrîpura, according to No. xxiii Śrîpura.

[9] Mentioned in the same way in Nos. xiv—xx, xxiii-xxiv, xxvi.

[10] Klatt has a Jinachandra (No. 69) in S. 1834.

[11] This is the last on Klatt's list, *Ind. Ant.*, vol. xi, pp. 245ff.

[12] Nos. lxxxii—lxxxv have a note speaking of a Jinachandasûri, successor of Jinadeva, being alive. Regarding the

of the Vajrâ śâkhâ (verse 5), Vajrasena and his pupils Nâga, Indra, Chandra, Nirvṛiti and Vidhyâdhara, the third of whom founded the Chândra kula (verses 6-7), Jagachchandra, who obtained in Saṁvat 1285 the *Tapâbiruda* (verse 9), and then begins the enumeration with—

(1) Ânandavimala (Klatt No. 56), who reformed the conduct of the Yatis in Saṁvat 1582 (verses 10-11).

(2) Vijayadâna (Klatt No. 57), verses 12-13.[13]

(3) Hîravijaya (Klatt No. 58), verses 14—24, who was called by Sâhi Akabbara to Mevâta, and persuaded the emperor in Saṁvat 1639 to issue an edict forbidding the slaughter of animals for six months, to abolish the confiscation of the property of deceased persons, the *Sujîjia*-tax, and a *śulka*,[14] to set free many captives, snared birds and animals, to present Śatruṁjaya to the Jainas, to establish a Jaina library (*paustakaṁ bhâṁḍâgâram*), and to become a saint-like king Śreṇika, who converted the head of the Luṁpâkas, Meghajî,[15] made many people adherents of the Tapâ gachchha, caused many temples to be built in Gujarât and other countries, and made many natives of that country, of Mâlava and so forth, undertake pilgrimages to Śatruṁjaya. No. cxviii commemorates one of these pilgrimages, which was undertaken by Vimalaharsha and 200 others. The same inscription states that Hîravijaya belonged to the *Sâpha* race. He died, according to No. xiii, by starvation, at Unnatadurga, in Saṁvat 1652, Bhâdrapada śukla 10, and his *pâdukâs* were erected in the same year, on Mârga vadi 9, Monday, by Udayakaraṇa of Stambhatîrtha (Cambay) and consecrated by Vijayasena.

(4) Vijayasena (Klatt No. 59), (verses 25—34), who was called by Akabbara to Lâbhapura (Lahor), received from him great honours, and a *phuramâṇa*, forbidding the slaughter of cows, bulls and buffalo-cows, to confiscate the property of deceased persons and to make captives in war, who, honoured by the king, the son of Cholî-begam (*Cholî Vegama*), adorned Gujarât. Latest date Saṁvat 1650.

(5) Vijayadeva (Klatt No. 60) is mentioned in No. xxv, Saṁvat 1676, No. xxxi of Saṁvat 1696, Nos. xxxii and xxxiii of Saṁvat 1710. According to the same he received from Pâtiśâhi Jihâṁgîra the title *mahâtâpa*. His appointed successor, Vijayasiṁhasûri, who, according to Klatt (*op. cit.*) died before him (Saṁvat 1709), occurs in No. xxxii, which is dated Saṁvat 1710. It is stated there that the Sahasrakûṭa *tîrtha* had been dedicated at his request.

(6) Vijayaprabha (Klatt No. 61) is mentioned in No. xxxiii, dated Saṁvat 1710. He receives the titles *âchârya* and *sûri*, and seems, therefore, not yet to have been the actual head. Vijayadeva, on the other hand, is there called *bhaṭṭâraka*. This goes against Klatt's *Paṭṭâvali*, which places Vijayadeva's death in Saṁvat 1709.

In the later inscriptions are named—

Vijayakshamâsûri, No. xxxviii.

Vijayadayâsûri, No. xxxvii, *bhaṭṭâraka*, in Saṁvat 1788 (Sumatisâgara, *ibid.*, also *bhaṭṭâraka*), and in No. xxxviii, Saṁvat 1791.

Vijayajinendrasûri, No. xliv, Saṁvat 1843, Nos. xlvi—xlix, Saṁvat 1860.

Vijayadhaneśvarasûri, No. lxxviii, Saṁvat 1893.

[13] Mentioned as head of the gachchha in Nos. iv, vi—x, all dated in Saṁvat 1620.

[14] Possibly a tax on Jaina pilgrims, visiting their holy places, may be meant,—see also Elphinstone's *History of India*, p. 339 (6th edition). The *Sujîjia* tax is, of course, the *jizya*, or capitation tax on infidels.

[15] Regarding the Luṁpâkas see Bhâṇḍârkar, *Report on Sanskrit* MSS. *for 1883-84*, p. 153.

Vijayadevendrasûri,[16] No. lxxxvi, Saṁvat 1897, No. lxxxix, Saṁvat 1905, No. xlii, Saṁvat 1908, No. xcvii, Saṁvat 1911, No. civ, Saṁvat 1916, No. cvii, Saṁvat 1924.

Vidyânandasûri, successor of Dhaneśvara, No. ciii, Saṁvat 1916.

A Saṁvijñayamârgîya Tapâ gachchha, belonging to the line of Vijayasîhasûri, is mentioned in No. lxxvi of Saṁvat 1893 and in No. cxiii of Saṁvat 1940.

III.—Paṭṭâvali of the Añchala or Vidhipaksha gachchha.[17]

The first seventeen teachers are named in Nos. xxi of Saṁvat 1675 and xxvii of Saṁvat 1683, the remainder mostly in No. cv of Saṁvat 1921:

(1) Âryarakshita,[18]
(2) Jayasiṁha,
(3) Dharmaghosha,
(4) Mahendrasiṁha,
(5) Siṁhaprabha,
(6) Devendra or Devendrasiṁha,
(7) Dharmaprabha,
(8) Siṁhatilaka,
(9) Mahendra,
(10) Merutuṅga,
(11) Jayakîrti,
(12) Jayakeśari,
(13) Siddhântasamudra or Siddhântasâgara,
(14) Bhâvasâgara,
(15) Guṇanidhâna or Suguṇaśevadhi,
(16) Dharmamûrti,
(17) Kalyâṇasâgara or Kalyâṇasamudra, Saṁvat 1675 and 1683,
(18) Amarodadhi,
(19) Vidyâsûri (Vidyâbdhi),[19]
(20) Udayârṇava, or Udayasâgara,[20]
(21) Kîrtisindhu or Kîrtisâgara, No. li, Saṁvat 1861,
(22) Puṇyodadhi or Puṇyasâgara, (No. li, of S. 1861),
(23) Muktisâgara, Saṁvat 1905,[21]
(24) Ratnodadhi, Saṁvat 1921;
(25) Vivekasâgara, Saṁvat 1940, No. cxi.

IV.—Pâṭṭâvali of the Sâgara-gachchha.

This list is given chiefly in No. xci, where the latest date is Saṁvat 1905:

(1) Râjasâgara,
(2) Vṛiddhisâgara,
(3) Lakshmîsâgara,
(4) Kalyâṇasâgara,
(5) Puṇyasâgara,
(6) Udayasâgara,
(7) Âṇandasâgara,
(8) Śântisâgara, Saṁvat 1886, No. lv, No. lix; Saṁvat 1889, No. lxii, No. lxv; Saṁvat 1893, No. lxx, No. lxxi, No. lxxii, No. lxxix.

Teachers of two other *gachchhas* are named:—

(1) Râjasâmasûri of the Laghuposâla *gachchha* in No. xlii, dated Saṁvat 1815.

(2) Paṇḍit Aṇandakuśala of the Pâyachanda *gachchha* in No. xcv, dated Saṁvat 1908. One is tempted to conjecture that *Pâyachanda* is a

[16] Spelt also Vijayadeviṁdra and Vijayadevîdra.

[17] The name Vidhipaksha gachchha occurs in No. xxvii, verse 6, and in No. cv.

[18] Regarding this Âryarakshita, see Bhâṇḍârkar, *Report on Sanskrit MSS.* of 1883-84, p. 152. The *Paṭṭâvali* described by Dr. Bhâṇḍârkar (*op. cit.*, pp. 14, and 319ff.) is that of the Âñchara-*gachchha*, and in the main agrees with the earlier part of the above text.

[19] This form is required according to the metre.

[20] No. li.

[21] No. xc. Before him appears Râjendrasâgara, Saṁvat 1886, in No. lvi.

mistake for *Pâsachanda* or *Pâśachanda*, regarding which sect see Bhâṇḍârkar's "Report on Sanskrit MSS. for 1883-84, p. 135".

V.—Digambara Paṭṭâvali.

No. xxx, dated Saṁvat 1686, gives (ll. 2 *et seq.*) the list of the spiritual heads in the line of Kuṁḍakunda (*read Kundakunda*) Âchârya in the Balâtkâragaṇa, the Sarasvatî *gachchha* and the Mûlasaṁgha, *i.e.* the community of the Digambaras, as follows:

(1) Sakalakîrti,
(2) Bhuvanakîrti,
(3) Jñânabhûshaṇa,
(4) Vijayakîrti,
(5) Śubhachandra,
(6) Sumatikîrti,
(7) Guṇakîrti,
(8) Vâdibhûshaṇa,
(9) Râmakîrti,
(10) Padmanandi, the actual head of the sect in Saṁvat 1686.

The list is, of course, a mere fragment of the *Paṭṭâvali* of the Kundakundânvaya, which dates from much earlier times.

Next to the subdivisions of the Jaina monks, those of the laymen deserve notice, and it is interesting that our inscriptions furnish a good deal of valuable information on this point, regarding which hitherto little has become known. Among the various tribal names of the laymen which are mentioned in the great majority of the documents, that of the Osvâls occurs most frequently, as might be expected from the fact that this section of the Jaina community is not only generally considered the most noble, but possesses also the greatest wealth. The name appears in various forms, (1) Upakeśa *jñâti*, No. xxi; *vaṁsa*, No. xxvi; (2) Ûkeśa or Ukeśa, Nos. xxxiii and lx; (3) Oiśa *vaṁsa*, No. xxxix; (4) Ośa or Osa, mostly with the addition of the termination *vâla* in a great many inscriptions; and (5) Uśa, Nos. i—iii, or Usa, No. cii.

It is not in the least doubtful that *Upakeśa* is the original Sanskrit word from which the other forms have been derived.[22] The processes by which the forms *Ûkeśa*, *Ukeśa*, *Uśa* and *Usa* were obtained, will be clear to everybody. With respect to *Oiśa*, *Ośa* and *Osa*, it may be noted that, according to the rules of the Jaina and Mahârâshṭrî Prakrits, the preposition *upa* may be represented by *o* (see Hemachandra, *Prâkṛita vyâkaraṇa*, i, 173).

In addition to the correct form of the name of this famous tribe, the Pâlitâṇâ inscriptions furnish also a traditional account of its origin. We read in No. i—

(Verse 8). "Further—on the hill called Gopa, there was born a most worshipful (*ruler*) called the illustrious Âmarâja, whom glorious Bappabhaṭṭi awakened. His wife was some daughter of a trader."

(Verse 9). "In her womb were born the following men belonging to the Râjakoshṭhâgâra family, the sole vessel of piety, and the pure illustrious Uśa race."

The meaning seems to be that both the Uśa tribe and the Râjakoshṭhâgâra family, which latter is evidently a subdivision of the former, owe their origin to the king Âma and his consort of the Vaiśya caste. According to the *Paṭṭâvalis* and the *Prabandhas*, Ama, whose existence is not proved by really historical documents, is said to have lived about Vikrama Saṁvat 800.[23] I may add that the genealogy of Karmarâja, which is

[22] See *Ind. Ant.*, vol. XIX, pp. 233ff.

[23] See S. P. Paṇḍit, *Gauḍavaho*, pp. cxxviiff.

given in verses 10—20, cannot be complete. It names only ten ancestors who cannot possibly fill the seven centuries and a half which intervene between the traditional date of king Âma and that of the inscription, Vikrama Saṁvat 1587.

The inscriptions mention also a good many other subdivisions of the Osvâl tribe, *viz.*—

I.—A Vṛiddhaśâkhâ, which is subdivided into the following *gotras* or families, —(1) Ûhâḍa, No. xxxiii; (2) Châjeḍâ, No. cvi; (3) Nâḍûla, Nos. xxxviii, xxxix; (4) Nâhaṭâ, No. lxxx; (5) Muṁmiyâ, No. xcvi; (6) Râjakoshṭhâgâra, Nos. i, ii, iii; (7) Yadugaḍa, No. lxviii; (8) Lâlaṇa, No. xxi; (9) Luṇîyâ, No. lx; (10) Loḍhá, No. xvi.

II.—A Laghuśâkhâ, to which belongs (1) the Nâgaḍâ *gotra*, No. xc; (2) the Shota *gotra*, No. xi.

III.—An Addaiśâkhâ, to which belongs the Kuṁkumalola *gotra*, Nos. xci, xcviii-xcix. The members of this *śâkhâ* and *gotra*, as represented by the family of the Nagarsheṭh of Ahmadâbâd, besides claim kinship with the Sîsodiâ Rajputs of Mevâḍ, —see No. xci. Visâ Osavâlas are mentioned in No. cxv.

The tribe next in importance is that of the Śrîmâlîs, called after the town of Śrîmâla or Bhillamâla, the modern Bhînmâl in the extreme south of Marvâḍ. It includes—

I.—A Vṛiddhaśâkhâ, Nos. xxxvii, cxii, of which no subdivisions are given;

II.—A Laghuśâkhâ, Nos. xxix, xxxiv, lxxvi, to which belongs, according to No. xliv, the Kâśyapa *gotra*, the members of which claim kinship with the Paramâra Râjputs.

A Vîsâ Śrîmâlî occurs in No. xcv.

About the same importance belongs to the Prâgvâṭa tribe, called also Prâgavaṁsa, Nos. iv, vi and viii, or by its modern name Poravâḍa or Poravâla, (pronounce Porvâḍ and Porvâl). It seems, too, to have an elder and a junior branch, as Nos. xv, xvii, xxv, and xli mention its Laghuśâkhâ. Vîsâ Poravâḍas or Poravâlas are named in Nos. 1 and xcvii; Dasâ-Porvâḍas in cvii. A few other tribes occur each in single inscriptions, *viz.* Gûrjara *jñâti*, No. x; Dîsâvâla *jñâti*, No. vii; Dûgaḍa *gotra*, No. liv; Niṁma *jñâti*, No. ciii; Mohotâ *gotra*, No. cv; Saṁghavâla *gotra*, and Kâchara *saṁtâna*, No. xiv.

The native places of the donors are:—

(1) Ajamera, *i.e.* Ajmîr in Râjputânâ,
(2) Aṇahillapura, also called Pattana,
(3) Antarapura in Vâgvaradesa or Duṅgarpur,
(4) Ahmadâbâd, called eleven times by its Sanskrit name, Râjanagara, 'the capital,'
(5) Ugrasenapura,
(6) Kapaḍavaṇaja in the Khedâ Collectorate,
(7) Kâśî, or Benares,
(8) Koṭhârâ in Kachh,
(9) Khambanayara, *i.e.* probably Cambay,
(10) Ghandhâra in the Bharoch Collectorate,
(11) Chitrakûṭa, or Chiṭor in Mevâḍ,

(12) Cheula, probably Chaul, near Bombay,
(13) Jesalamera, *i.e.* Jesalmîr in Marvâḍ,
(14) Damaṇa bandira, *i.e.* Daman in Gujarât.
(15) Dîvabaṁdira or Diu in Kâṭhiâvâḍ,
(16) Devagiri or Daulatâbâd in the Dekhan,
(17) Dhaṇapura,
(18) Nabhînpura, in Kachh,
(19) Nalinapura, in Kachh,
(20) Navânagara, in Kâṭhiâvâḍ,
(21) Pâlaṇapura, in Northern Gujarât,
(22) Bâluchara,
(23) Bhâvanagara, in Kâṭhiâvâḍ,
(24) Makasudâvâda—Bâluchara or Makśudâvâda,
(25) Mumbâi, or Bombay,
(26) Mesâṇa, in Gujarât,
(27) Râdhanapura, in Northern Gujarât,
(28) Vîkaṇera, or Bîkâner, in Northern Râjputânâ,
(29) Vîsalanagara, in Northern Gujarât,
(30) Sirohi, in Southern Râjputânâ,
(31) Surata baṁdira, in Gujarât.

The name of Ahmadâbâd or Râjanagara occurs most frequently.

For those who care to verify Hindu dates the Pâlitâṇâ inscriptions will be a perfect mine; for every single date can be calculated, as the weekdays are invariably mentioned.

No. I.[24]

L. 1. ॥ श्रीं ॥ स्वस्ति श्रीगूर्जरधरित्र्यां पातसाहश्रीमहिमूदपट्टप्रभाकरपातसाहश्रीमदाफरसाह-
पट्टोद्योतकारक ॥

2. पातसाहश्रीश्रीश्रीश्रीश्रीबाहदरसाहविजयराज्ये ॥ संवत् १५८७ वर्षे राज्यव्यापारधुरंधरषान-
श्रीमझादषानव्या-

3. पारि श्रीशत्रुंजयगिरौ श्रीचित्रकूटवास्तव्य । दो० करमाकृतसप्तमोद्धारसत्का प्रशस्तिर्लिख्यते ॥
स्वस्ति श्रीसौख्य-

4. दो जीयात युगादिजिननायकः ।
केवलज्ञानविमलो विमलाचलमंडनः ॥ १[25]
श्रीमेदपाटे प्रगटप्रभावे [।]
भावेन भ-

5. व्ये भुवनप्रसिद्धे ।
श्रीचित्रकूटो मुकुटोपमानो [।]
विराजमानोस्ति समस्तलक्ष्म्याः ॥ २[26]

[24] In the porch of the east or main entrance of the great temple of Âdîśvara Bhagavân;—see *Lists of the Antiquarian Remains in the Bombay Presidency, &c.* (Bombay, 1885) p. 188.—J. B.

[25] Metre of verse 1, Anushṭubh. Read °जीयात्. A good many of my corrections have been given between brackets in the text.—J. K.

[26] Metre of verses 2—4, Upajâti. Read °क्ष्मा.

सच्चंदनो दातृसुरद्रुमश्च [।]
तुं-

L. 6. ग: सुवर्णोपि विहारसार: ।
जिनेश्वरस्नात्रपवित्रभूमि: [।]
श्रीचित्रकूट: सुरशैलतुल्य: ॥ ३
विशालसालक्षिति-

7. लोचनाभो [।]
रम्यो नृणां लोचनचित्रकारी [।]
विचित्रकूटो गिरिचित्रकूटो [।]
लोकस्तु यत्राखिलकूटसुक्त: ॥ ४
तत्र श्रीकुं-

8. भराजो ऽभूत् कुंभोद्भवनिभो नृप: ।
वैरिवर्ग: समुद्रो हि येन पीत: क्षणात् क्षितौ ॥ ५[27]
[त] त्पुत्रो राजमल्लोभूद्राज्ञां म-

9. ल्ल इवोत्कट: ।
सुत: संग्रामसिंहो ऽस्य संग्रामविजयी नृप: ॥ ६
तत्पट्टभूषणमणि: सिंहेंद्रवत्पराक्रमी ।
रत्नसिंहा ऽ[28]

10. धुना राजा राजलक्ष्म्या विराजते ॥ ७
इतश्च गोपाद्रिगिरौ गरिष्ट: [।]
श्रीबप्पभट्टिप्रतिबोधितश्च ।
श्रीआमराजो ऽजनि तस्य

11. पत्नी [।]
काचिद्बभूव व्यवहारिपुत्री ॥ ८[29]
तत्कुक्षिजाता[:]किल राजकोष्टा [।]
गाराद्रगोत्रे सुकृतैकपात्रे ।
श्रीउशवंशे विशदे

12. विशाले [।]
तस्यान्वये ऽमी पुरुषा प्रसिद्धा: ॥ ९[30]
श्रीसरणदेवनामा तत्पुत्रो रामदेवनामाभूत् ।
लक्ष्मीसिंह: पुत्रो[°त्रस्त°]तत्पु-

13. त्रो भुवनपालाख्य: ॥ १०[31]
श्रीभोजराजपुत्रो — —[32] रसिंहाख्य एव तत्पुत्र: ।
षेताकस्तत्पुत्रो नरसिंह: ततस-

[27] Metre of verses 5—7, Anushṭubh.
[28] Read °हो°.
[29] Metre: Upajâti. Read गरिष्ठ:.
[30] Metre: Indravajrâ. Read °कोष्टा । श्रीश्री° पुरुषा:.
[31] Metre of verses 10—19, Âryâ.
[32] Looks like वक्र

L. 14. [— — —][33] ॥ ११
तत्पुत्रस्तोलाख्यः पत्नी तस्याः[स्य]प्रभूतकुलजाता ।
तारादे परनाम्नी लीलू पुण्यप्रभापूर्णा ॥ १२
तत्कुक्षिसमुद्भवताः ष[ट्]
.. 15. पुत्रा[34] कल्पपादपाकाराः [।]
[धर्मा]नुष्ठानपराः श्रीवंतः श्रीकृतो ऽन्येषां ॥ १३
प्रथमो र[त्ना]ख्यसुतः सम्यक्त्वोद्योतकारकः कामं ।
16. श्रीचित्रकूटनगरे प्रासादः [कारितो]येन ॥ १४
तस्या ऽस्ति कोमला पाल्पवल्लीव[35] विशदात्सदा ।[36]
भार्या रजमलदेवी पुत्र[ः]श्रीरंगना-
17. मासौ ॥ १५
भ्राता ऽन्यः पोमाह्वः पतिभक्ता दानशीलगुणयुक्ता ।
पद्मापाटमदेव्यौ पुत्रौ माणिक्यहीराह्वौ ॥ १६
बंधुर्गणस्तृ-
18. तीयभार्या[37]गुणरत्नराशिविख्याता [।]
गडरागारतदेव्यौ पुत्रो देवाभिधो ज्ञेयः ॥ १७
तुर्यो दशरथनामा । भार्या तस्यास्ति देवगु-
19. रुभक्ता ।
देवल[दू]रमदेव्यौ पुत्रः केल्हाभिधो ज्ञेयः ॥ १८
भ्राता ऽन्यो भोजाख्यः भार्या तस्यास्ति सकलगुणयुक्ता ।
20. भावलहर्षमदेव्यौ पुत्रः श्रीमंडणो जीयात् ॥ १९
सदा सदाचारविचारचारुचातुर्यधैर्यादिगुणैः प्रयुक्तः
श्रीकर्मराजो
21. भगिनी च तेषां जीयात्सदा सूहविनामधे[या] ॥ २०[38]
कर्माख्यभार्या प्रथमा कपूर [।]-
देवी पुनः कामलदे द्वितीया ।
श्रीभीषजी-
22. कस्वकुलोदयाद्रि-[39]
सूर्यप्रभः कामलदेविपुत्रः ॥ २१
श्रीतीर्थयात्राजिनबिंबपूजा-
पदप्रतिष्टादिकवर्मधुर्याः ।
सुपात्रदानेन प-
23. वित्रमात्राः
सर्वेदृशाः सत्पुरुषाः प्रसिद्धाः ॥ २२[40]
श्रीरत्नसिंहराज्ये राज्यव्यापारभारधौरेयः ।
श्रीकर्मसिंहदत्तो मुख्यो

[33] Read °तो जातः.
[34] Read पुत्राः.
[35] Read कल्पवल्लीव. Above पा there is a mark.
[36] Read विशदा सदा.
[37] Read °तीयो.
[38] Metre: Upajâti.
[39] Metre: Indravajrâ. Read °जीकः.
[40] Metre: Upajâti. Read °तिष्ठा°। सर्वे° stands for सर्व दृ°.

L. 24. व्यवहारिणां मध्ये ॥ २३[41]
श्रीशत्रुंजयमाहात्म्यं श्रु[त्वा]सद्गुरुसंनिधौ ।
तस्योद्धारकृते भावः कर्मराजस्य — द्यभूत् ॥ २४[42]
आग-
25. त्य गौर्जरे देशे विवेकेन नरायणे ।
वसंति विबुधा लोकाः पुण्यश्लोका इवाऽद्भुताः ॥ २५
तत्रास्ति श्रीधराधीशश्रीमत् ऽ ऽ ऽ
26. बाहदरो नृपः ।
तस्य प्राप्य स्फुरन्मानं पुंडरीके समाययौ ॥ २६
राज्यव्यापारधौरेयः षानः श्रीमान् मभादकः ।
तस्य गेहे म-
27. हामंत्री रवाख्यो नरसिंहकः ॥ २७
तस्य सन्मानमुत्प्राप्य बहुवित्तव्ययेन च ।
उद्धारः सप्तमस्तेन चक्रे शत्रुंजये गिरौ
28. ॥ २८
श्रीपादलिप्तललनासरशुद्धदेशे
सद्वाद्यमंगलमनोहरगीतना[दैः] ।
श्रीकर्मराजसुधिया जलया[त्रि]कायां
चक्रे महोत्स-
29. ववरः सुगुरूपदेशात् ॥ २९[43]
चंचच्चंगमृदंगरंगरचनाभेरीनफेरीरवा-
वीणा[वंश]विशुद्धनालविभवासाधर्मि[वात्सल्य]
30. कं ।
वस्त्रालंकृति[हेम]तुंगतुरगादीनां च स[द्र]र्षण-
मेवं विस्तरपूर्वकं गिरवरे बिंबप्रतिष्टापनं ॥ ३०[44]
विक्रमसमयातीते ति-
31. थिमितसंवत्सरेऽ श्ववसुवर्षे । १५८७ ।
शाके जगत्त्रिबाणे ५३ वैशाषे कृष्णाषष्ठ्यां च ॥ ३१[45]
मिलिताः सूरयः संघा मार्गणसु-
32. निपुंगवाः ।
वहमाने धनुर्लग्ने प्रतिष्टा कारिता वराः ॥ ३२[46]
लावण्यसमयाख्येन पंडितेन महात्मना ।
स[प्त]मोद्धारसत्का
33. च प्रशस्तिः प्रकटीकृता ॥ ३३
श्रीमद्धा[हदर]क्षितीशवचनादागत्य शत्रुंजये [।]
प्रासादं विदधाप्य येन द्व — ा — बिंबमा-

[41] Metre: Âryâ.
[42] Metre of verses 24—28, Anushṭubh.
[43] Metre: Vasantatilakâ.
[44] Metre: Śârdûlavikrîḍita. Tead गिरि०, ०ष्ठा० The context is not clear.
[45] Metre: Âryâ. Read ०षष्ठ्यां.
[46] Metre of verses 32, 33, Anushṭubh. Read ०ष्ठा। वरा.

L. 34. रोप्य च ।

उद्धारः किल सप्तमः कलियुगे चक्रेथ ना — — —
जीयादेष सदोशवंशमुकुटः श्रीकर्मराजश्चिरं ॥ ३४[47]

य-

35. त्कर्मराजेन कृतं सुकार्य-
मन्येन केनापि कृतं हि तत्रो ।
यन्म्लेच्छराज्ये[पि नृपा]त्तयैवो-
द्धारः कृतः सप्तम एष येन ॥ ३५[48]

36. स — — —[49]र्थाणि बह्वनि संघे
कुर्वंति भव्याः परम[त्र] काले ।
कर्माभिधानव्यवहारिणैवो-
द्धारः कृतः श्रीवि-

37. मलाद्रिशृंगे । ३६[50]
श्रीचित्रकूटोदयशैलशृंगे ।
कर्माख्यभानोरुदयान्वितस्य ।
शत्रुंजये बिंबविहारकृत्य-
[कर्मा-

38. व]लीयं स्फुरतीति चित्रं ॥ ३७[51]
श्रीमेदपाटे विषये निवासिनः
श्रीकर्मराजस्य च कीर्त्तिरु[ज्वला] ।
देशेष्वनेकेष्वपि [संचरत्य]-

39. हो
ज्योत्स्नेव चंद्रस्य नभोविहारिणः ॥ ३८[52]
दत्तं येन पुरा धनं बहु सुरत्राणाय तन्मानतो
यात्रा येन [नृ]-

40. णां च संघपतिना शत्रुंजये कारिता ।
साधूनां सुगमैव सा च विहिता चक्रे प्रतिष्ठा ऽर्हता-
मित्थं वर्णनमुच्यते किय-

41. दहो श्रीकर्मराजस्य तु ॥ ३९[53]
येनोद्धारः शुभवति नगे कारितः पुंडरीके ।
स्वात्मोद्धारो विशदमतिना दुर्ग-

42. तस्तेन चक्रे ।
येनाकारि प्रवरविधिना तीर्थनाथप्रतिष्ठा प्राप्ता
स्तेन त्रिभुवनतले सर्वदेवप्रतिष्ठा ॥ ४०[54]

सौम्यत्वे-

[47] Metre: Śârdûlavikrîḍita.
[48] Metre: Indravajrâ.
[49] Perhaps सत्पुण्यकार्याणि.
[50] Metre: Indravajrâ.
[51] Metre: Indravajrâ.
[52] Metre: Indravaṁśâ.
[53] Metre: Śârdûlavikrîḍita. Read °ष्ठा.
[54] Metre: Mandâkrântâ. Read °ष्ठा, तेन, °ष्ठा.

L. 43. न निशामणिर्दिनमणिस्तीव्रप्रतापेन च
वंशोद्दीपनकारणात् गृहमणिश्चिंतामणिदानतः ।
धर्मात् आद्यशिरोम-

44. णिर्मदविषध्वस्तन्मणिर्भोगिनः
एकानेकमयो गुणैर्नवनवैः श्रीकर्मराजः सुधीः ॥ ४१[55]
तोलासुतः सुतन[यो]

45. विनयोज्वलश्च
लीलासुकुचिनलिनीशुचिराजहंसः ।
सन्मानदानविदुरो मुनिपुंगवानां
सद्बंधवांधवयुतो

46. — — कमराजः ॥ ४२[56]
कर्मी श्रीकर्मराजोयं कर्मणा केन निर्ममे ।
तेषां शुभानि कर्माणि यैर्दृष्टः पुण्यवानसौ ॥ ४३[57]

47. श्यधीशः पुंडरीकस्तु मरुदेवा[वः]कपर्दिराट् ।[58]
आद्यश्रीकर्मराजस्य सुप्रसन्ना भवंत्वमी ॥ ४४ ॥
श्रीशत्रुंजयतीर्थोद्धारे ।

48. कमठा[य] सनिध्यकारक सा° जइता भा° बाई चांपू पुत्र नाथा भ्रातृ कोता ॥ अहम्मदा-
वादवास्तव्य सूत्रधार कोला

49. पुत्र सूत्रधार विरू[पा]सू° भीमा ठ° वेला ठ° वछा ॥ श्रीचित्रकूटादागत सू° टीला सू
पोमा सू° गांगा सू° गोरा सू° ढाला

50. सूत्र° देवा ॥ सूत्र° नाकर सू° नाईआ सू° गोविंद सू° विणायग सू° टीला सू° वछा सू
भाणा सू० का[द्वा] सूत्र°

51. देवदास सू° टीका सू° ठाकर — — प° काला वा० विणायग ठा° छाम ठा° हीरा सू°
दमोदर वा० हराज सू० थान

52. ॥ मंगलं आदिदेवस्य मंगलं विमलाचले । मंगलं [59]सर्कलसंघस्य मंगलं लेखकस्य च । पं°
विवेकधीरगणिना लिखि

53. [ता प्र]शस्ति ॥[60]पूज्य पं° समयरत्नशिष्य पं° लावण्यसमयखिसंध्यं श्रीआदिदेवस्य प्रणमतीति
भद्रं ॥ श्रीः

54. — °हरपति । ठा° हांसा ठ° मूला ठा° कृष्णा ठा का[द्वा] ठा° हषा सू° माधव सू° बाद्र ॥ लो
सहज

No. II.[61]

L. 1. श्रीं ॥[62] संवत[त्]१५८७ वर्षे शके १४५३ प्रवर्त्तमाने [वैशा]ख वदि ६ । रवौ ॥ श्रीचित्र [कूट]

2. वास्तव्यश्रीउशवा[स]ज्ञातीय[63] वृद्धशाषाया[64] दो° नरसिंह सुत दो° [सि]ला भार्या वाई लील
पुत्र ६ दो

Metre: Sârdûlavikrîḍita. Read °साम्र°.
Metre: Vasantatilakâ.
Metre of verses 43-44, Anushṭûbh.—
Read °राट्.
Read सर्वसं°.
Read °स्तिः.

[61] On the base of the image of Âdinâtha in the great temple.—J. B.
[62] Looks like एद°.
[63] Read °वाल°.
[64] Read शाखायां.

L. 3. रत्ना भार्या रजमलदे पुत्र श्रीरंग दो° पोमा भा° पंयादे द्वि° पटमादे पुत्र माणिकहीर दो°गणा भा° गुराद [द्वि]° गारवदे पु° दवा

4. दो° दशरथ भा° देवलदे द्वि° टूरमदे पुत्र केहला दो० सोसा भा° भावलदे द्वि° [सु] षम[दे पु] — — — भगिनी [सुह] विदे [— वं] धव श्रीमद्राजसभाशृंगारहारश्रीशत्रुंजयसप्तमोद्धार-

5. कारक दो° करमा भा° कपूरादे द्वि° कामलदे पुत्र भीषजी पुत्री बाई सोभां वा° सोना वा° मन वा° प्रता प्रमुषसमस्तकुटंबश्रेयोर्थं[65] शत्रुंजयमुख्यप्रासादो [द्धा] रे श्रीआदिनाथबिंबं प्रतिष्टापितं[66] । मं° रवी मं° नरसिंगसानिध्यात् । प्रतिष्टितं[67] श्रीसूरिभिः ॥ श्रीः ॥

No. III.[68]

L. 1. श्रीं ॥ संवत [त्] १५८७ वर्षे वैशाष दि

2. श्रीउशवंशे बृद्धशाषायां दो° तोला भा° बाई लीलू सुत दो° रत्ना दो° पोमा

3. दो° गणा दो° दशरथ दो° भोजा दो° करमा भा° कपूरादे । कामलदे पु° भीषजी सहितेन श्रीपुंडरीकबिंबं कारितं श्रीः ॥

No. IV.[69]

L. 1. [70]श्रीं ॥ श्रीं नमः ॥ संवत् [१६]२० वर्षे आषाढ शुदि २ रवौ ।

2. गंधारवास्तव्य । प्राग[वंश]दोसी । श्रीगोईआ सुत दौ ।

3. नेजपाल भार्या बोई[71] [भोड]की सुत दौ । पंचारण ।

4. भ्रातृ दौ । भीम दौ । नने दौ । देवराजप्रमुख ।

5. [स्व]कुटंबेन युतः । श्रीमहावीरदेवकुलिका ।

6. कारापिता हर्षेण । तपागच्छेविबुशिमणि [72]श्री-

7. विजयदानसूरिश्रीहीरविजयसूरिप्रसादा[त्]

8. शुभं भवतु ॥ :श्रीः ॥ श्रीः ॥ श्रीः ॥

No. V.[73]

L. 1. ॥ [74] श्रीं ॥ संवत् १६२० वर्षे कार्तग शुदि २ दने

2. गंधारवास्तवं श्रीश्रीमालज्ञातीय सा । श्री [पा]स[वीर] ।

3. भार्या बाई [पू]तल शुत सा । श्रीवर्धमांन भार्या बाई

4. वमलादे श्रमरादे शुत सा । श्रीरांमजी भाई सा[75] । श्री-

5. लहुजी सां । हंस[रा]ज सा । मनजी प्रमुषस्वकुटं-

6. बेन युतः श्रीसेत्रंजयोपरि श्रीशांतिनाथप्रासा-

7. दं चोमष कारापित । श्रीतपागच्छेविबुधशरो [शिरो-]

8. मणिश्रीहीरविजयसूरिप्रसादात् शुभं भ-

9. वतु[॥]

[65] Read °सुख°.

[66] Read °श्रा°.

[67] Read °ष्ठि°.

[68] On the base of the image of Puṇḍarîka in the temple facing Âdîśvara Bhagavân's temple: *Lists, u. s.* p. 196, No. 88.—J. B.

[69] In a temple on the south of the enclosure round the temple of Âdîśvara: conf. *Lists*, p. 194, Nos. 38—43.—J. B.

[70] At the beginning of each line stands a symbol looking like ए.

[71] Read बाई.

[72] Read °बुधशिरोमणि.

[73] In the Gandhâria Chaumukh temple, in the north-east of the enclosure of the great Âdîśvara temple. *Lists*, p. 195, No. 73.—J. B.

[74] Looks like एई.

[75] The middle bar of the स is wanting.

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